The Congregationalist

Vol. CIX No. 18 May 1, 1924

Faith—A Sermon
By DR. CHARLES E. JEFFERSON

The New Era in Religious Education
By HAROLD B. HUNTING

One View of the Indiana Survey
By F. W. STEPHENSON

Reform Movements in New York
By FREDERICK L. FAGLEY

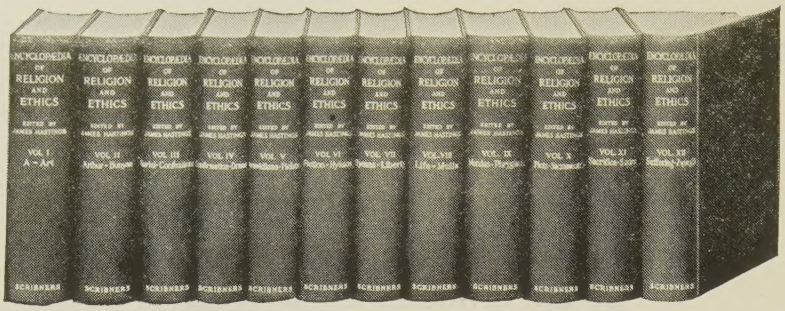
The Aims of Labor: A Reply to Paul Blanshard

Holding Congregational Property
By CHESTER FERRIS

The Coming of the Educational Pastor
By ERWIN L. SHAVER

Encyclopaedia of Religion and Ethics

Edited by James Hastings D.D.



12 volumes containing more than 16,000,000 words

Less than 20 cents set aside every day will secure the complete set

THE WISDOM OF THE AGES HAS BEEN GATHERED TOGETHER IN THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. It presents all that can be learned relating to the religious, ethical, social, economic, and political questions that have arisen in all nations as they have developed and decayed, and of all nations in their present state of development.

While it is the work of specialists, it is popular in form and non-technical in language. More than two hundred scholars, universally recognized authorities and experts in every department of learning, co-operated to produce this stupendous work. The articles vary in length from a few lines to more than two hundred thousand words. The contents, if printed in ordinary books of 200 pages, would make 250 volumes that usually sell for $2.00 each. In the end, therefore, it will be cheaper to buy the Encyclopædia than to attempt to get along without it.

This great work appeals to every man and every woman who has any interest in the history of human progress, or in the present moral, spiritual, and social well-being of mankind.

It covers the whole field of Religion and Ethics, dealing with philosophy, theology, anthropology, mythology, folklore, biography, psychology, economics, and sociology, as they are exemplified in the lives, histories, manners, and customs of all peoples, ancient and modern. Many of the beliefs and customs destroyed during recent years were investigated at first hand by the authors and have been described by them; consequently, this encyclopædia as a source-book can never be superseded. The entire field of human knowledge (except physical science and mathematics) is covered so completely that the possession of this Encyclopædia will save the owner the purchase of many books.

A Pamphlet giving 100 specimen pages will be sent free on request

This great work is now complete in twelve volumes of over 900 pages each, imperial 8vo, handsomely bound. The price has been fixed at $8.00 a volume. Five per cent discount will be allowed for cash payment with order. An Index Volume is to be published, but the purchase of that volume is optional.

SIGN AND MAIL THIS ORDER TO-DAY

I hereby subscribe for one complete set of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, in twelve volumes, bound in cloth, price $8.00 per volume. The volumes to be delivered to me by freight or express prepaid.

I hereby agree to pay for the set in monthly instalments of $5.00 each as follows: I enclose $5.00 herewith and agree to remit by mail $5.00 on the first of every month hereafter until the twelve volumes have been paid for.

Name .....

Street .....

Date ..... *P. O.* ..... *State* .....

CHARLES SCRIBNER'S SONS, 597-599 Fifth Avenue, NEW YORK

The Congregationalist

Continuing *The Recorder* and *The Advance*

14 Beacon Street, Boston, Mass. | $3.00 per year | 19 South La Salle Street, Chicago, Ill.

Vol. CIX | May 1, 1924 | No. 18

Editor-in-Chief, Rev. Wm. E. Gilroy, D.D.
Managing Editor, Rolfe Cobleigh
Western Editor, Rev. R. W. Gammon, D.D.
Literary Editor, Rev. Parris T. Farwell
News Editor, Miss Elizabeth G. White
Advertising and Circulation Manager, Kenneth S. Ballou

Contributing Editors for 1924

Judge Florence E. Allen, Ohio Supreme Court.
Rev. G. Glenn Atkins, D.D., First Church, Detroit, Mich.
Rev. Lucius O. Baird, D.D., Congregational Superintendent, Seattle, Wash.
Rev. William E. Barton, D.D., First Church, Oak Park, Ill.
Hon. Henry M. Beardsley, Ex-Moderator of the National Council, Kansas City, Mo.
Dean Charles R. Brown, Yale Divinity School.
Pres. Kenyon L. Butterfield, Massachusetts Agricultural College.
Rev. Harry P. Dewey, D.D., Plymouth Church, Minneapolis, Minn.
Pres. James E. Gregg, Hampton Institute, Va.
Rev. Charles E. Jefferson, D.D., Broadway Tabernacle, New York City.
Pres. Irving Maurer, Beloit College.
Rev. Carl S. Patton, D.D., First Church, Los Angeles, Cal.

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

The Encyclopaedia of Religion and Ethics

NEVER was there more need than now that both laymen and ministers should have at hand accurate sources of information on a great variety of subjects. Social, ethical, and religious problems are constantly under discussion and the misleading counsel of eloquent and pleasing speakers often prevails, solely because those who hear are not informed on the subjects discussed. Educated hearers are essential for the sound promotion of truth as well as educated speakers. When ignorant men lead ignorant congregations the cause of truth is sure to suffer. Every man should be possessed of a good library, and among its volumes should be the best authorities on matters of religion and ethics. *The Encyclopaedia of Religion and Ethics,* the greatest work of that master encyclopaedist, Dr. James Hastings, is such a reference work. It consists of twelve large volumes; and its articles are all written by leading scholars and specialists. It is a library in itself, and should be of great value not only to ministers but also to laymen. For example, choosing a volume at random, we find articles on Fiction, on the History of the Finns, on Flowers, Formosa, Freemasonry, Free Thought, Friendly Societies, Friendship, Gambling, Games, Giants, Gilds, etc., as well as articles on God, Gnosticism, Gospels, Grace at Meals, Greek Religion, etc. In other volumes Virgin Birth, Evolution, Immortality, Inspiration, and such topics of current interest are discussed in their proper places.

Religious Education in Italy

INTERESTING news concerning religious education in Italy is reported in *A Voice from Italy,* the little Waldensian Quarterly for January. Religious teaching in general is made obligatory in the form asked for by the Catholic Church; but there is a conscience clause and "the Waldensian schools, in the valleys and throughout the Peninsula, receive special treatment and are allowed to continue their Biblical instruction as before." Professor Gentile, the minister of education, is said to have received the Waldensian Moderator "with the greatest courtesy and consideration." Comment is made on "the high esteem in which the Waldensian Church is held by the authorities and by the King himself." One indirect but very important benefit received by the Waldensians under the new regime is the permission to organize small groups of children in schools which they shall entirely control, so that "the elementary school teaching will once more become what it was in the past before education in the valleys was drawn into the orbit of the National School system."

Reunion in Australia

AN INTERESTING report is presented in the *Review of the Churches* for April, of the movement toward reunion in Australia. Inspired by the Lambeth proposals two conferences have been held at which Episcopalians, Presbyterians, Methodists, and Congregationalists were represented. The conferences are said to have been "marked by the friendliest feeling and by a marked growth in mutual understanding." But, among other results, the following resolution was passed by the non-Episcopal representatives: "That this Conference desires it to be recorded that the members of the Conference belonging to the Presbyterian, Methodist, and Congregational Churches, while earnestly desiring and seeking the larger Reunion, respectfully intimate to the representatives of the Anglican Church that in entering into the Reunited Church they cannot see their way to accept any commission which, in the form of the rite, implies or may be taken to imply for either party an act of Ordination."

To which the response is made that it is acknowledged that "very large classes, at any rate, of Free Church ministers are already presbyters of the Universal Catholic Church of Christ. These non-episcopally ordained

ministers are not asked to be episcopally ordained on the theory that they are not already presbyters, that they have not been already ordained if they have been ordained, but for the satisfying of tender consciences, and for the avoidance of doubt, and possible schism, or at least obstacles to wider union in the future."

The Federal Council Opposes Japanese Exclusion

THE Federal Council of Churches, through its Commission on International Justice and Goodwill has launched a vigorous campaign to crystallize sentiment in opposition to the Japanese exclusion amendment to the immigration bill. It is the feeling on the part of the Council's Commission that the goodwill between the United States and Japan has been cultivated through the years by many Christians, missionaries who have given their lives and service to the Japanese and through great sums of money which have been contributed by our churches. It is thought by the Council's Commission that all this may be destroyed by hasty and ill-advised Congressional action, and to this end the Federal Council has issued an analysis of the proposed exclusion amendment which demands wide publicity. It calls attention to the fact that the report of the Senate Committee on Immigration contains statements which are misleading and essentially untrue.

The Report states that the terms of the Gentlemen's Agreement have never been disclosed; that it is a secret arrangement. This assertion is not correct. It is true that the correspondence leading to the Agreement has not been made public; but the practical terms of the Agreement were published by the Commissioner General of Immigration in his report of 1908. According to those terms, although Japanese, under the treaty of 1895, had "full liberty to enter, travel, or reside in the United States," Japan nevertheless agreed to cease giving passports to laborers coming to continental United States. But it was mutually understood that those already here might return after a temporary visit to Japan and might bring back with them, or might send for, their "parents, wives, or children."

The Agreement was thus a limitation of right voluntarily undertaken by Japan. The United States has published annually full statistics giving the facts in detail. There is nothing secret about the actual working terms of the Agreement.

The Report implies that under the Agreement Japanese population in the United States has very largely increased. The facts are as follows: Total Japanese Aliens admitted to the United States (including Hawaii, Alaska, etc.) 171,584; Total Departures, 155,488; Net Increase, 16,096. There were in Continental United States 8,681; in Hawaii 7,415.

According to the United States Census, the population in Continental United States of the Japanese race increased from 72,157 in 1910 to 111,010 in 1920. This increase of 38,853 is exclusively of women and of children, most of whom (29,672) have been born in the United States. The birth of children in the United States, of course, the Gentlemen's Agreement does not forbid. The fact that Japanese men have actually diminished by 22,737 shows that the primary purpose of the Agreement has been realized to a remarkable degree.

It should, moreover, be noted that the present trend of Japanese migration is back to Japan. The Report itself shows that during the past six months (July 1 to Dec. 31, 1923) 1,714 more Japanese have departed than have entered. In fact, the excess of departures has been going on for three years (1921, 1922, and 1923). In this period (three and a half years) departures have exceeded arrivals by 4,207. The alleged urgent necessity of stopping the Japanese "influx" is not very manifest when all the facts are known.

In the light of these considerations, it cannot be maintained that the increase of Japanese population in the United States is an evidence of bad faith on the part of Japan.

The exclusion proposal is not good policy, for it will be keenly resented by the entire Japanese nation and, as Secretary Hughes says, "would largely undo the work of the Washington Conference on Limitation of Armament, which so greatly improved our relations with Japan."

The proposal is quite needless, as practically the same numerical results can be secured in ways that are courteous and in harmony with established principles of international relations.

If the matter is regarded as needing special Congressional action, the correct procedure would seem to be a joint resolution of the Senate and House requesting the Department of State to notify Japan that a reconsideration of the Gentlemen's Agreement is desired, and to seek a new treaty or agreement. Perhaps, however, the best way would be to follow the suggestion of Secretary Hughes to bring the regulation of Japanese immigration under the general law. The permissable number that could come from Japan under any quota that might be adopted would be in practice negligible.

But in any case, the United States should maintain friendly relations with Japan. We cannot afford to disregard fundamental principles of international courtesy.

A Question of Principles

IN publishing elsewhere in this issue the letter from Mr. C. S. Luitwieler we have expressed the opinion that even from the capitalistic standpoint a more constructive statement would have been possible. That opinion is not expressed out of any lack of sympathy with the employer, or because *The Congregationalist* assumes any brief for "labor," or for Mr. Blanshard as its advocate, but simply from the feeling that Mr. Luitwieler has turned the discussion from the atmosphere of general principles into that of mutual recrimination. There is possibly a very natural tendency for men in the practical field of industry, whether employers or employees, to do just that—to see the issues almost wholly through the particular, or supposed, tyranny and injustice from which each suffers. But, important as all such incidents and situations are as factors in the problem, the primary factor is the attaining of sound principles by which both Labor and Capital must be judged. Mr. Blanshard's article was avowedly from a partisan-labor standpoint, but its value seemed to us to be in its effort to set forth general principles from that standpoint. We should have welcomed similarly a constructive, noncontroversial statement of general principles from the employers' standpoint. It might have been biased in

the same sense as Mr. Blanshard's article was biased, but it would have been a marked contribution toward the establishment of sound principles.

It is no reply to the claim that Labor ought to have a larger share in the control of industry to point to instances where Labor has outrageously abused such power as it has had. Upon that ground we should likewise have to deny the rightfulness of any control by Capital, for surely there have been instances where Capital has been equally arbitrary and tyrannical. Likewise, it is no argument against the demand for shorter hours of labor to say that certain workers have outraged such demands and defeated the purpose of shorter hours by scheming to get disproportionate pay by working overtime.

What control should Labor have? How should it be exercised? Under what conditions should hours be shortened? What constitutes a rightful independence of the workers? What are the mutual obligations of employer and employee? What is a living wage? What is an honest day's work? These, and many like them, are questions that it is to the mutual interest of both Labor and Capital to have answered intelligently and honestly. We are not uninterested in knowing what an employer like Mr. Luitwieler thinks about various matters in the industrial struggle, and unquestionably he speaks for many beside himself. We should have been glad, however, to have had a more constructive statement which would have indicated whether it is Mr. Blanshard's principles, or their, possibly wrongful, application to which Mr. Luitwieler objects. Are we to understand that the employer simply takes the ground that Labor is to have *no* voice in the control of industry, and *no* interest in determining wages and hours of labor, other than the general attitude of "taking it or leaving it"? We doubt whether many employers would today take such a stand, though there might be a wide divergence between their ideas of the power and rewards that Labor ought to have and those of Mr. Blanshard.

Leadership in Congregationalism

MUCH of the exercise of the critical faculty that might be useful in constructive ways in the religious life of today lacks value because it is not specific, well-considered and aimed at the right quarter.

We have not felt it necessary to deal with the criticism expressed by Rev. Frank Dyer in *An Open Letter to Congregational Secretaries,* which appeared in the *Christian Century,* because a most effectual reply to Dr. Dyer has been given in the pages of our contemporary in a letter by Rev. Hubert C. Herring, of Wichita, Kansas. In excellent spirit, and with delightful humor, Mr. Herring suggests that Mr. Dyer has used a shotgun, where he ought to have used a rifle. "If some lone secretary," writes Mr. Herring, "thinketh himself like unto God, speak unto him. Better still—laugh at him. But pick off your man, and don't pepper the crowd."

Dr. Dyer has been confronted with what he regards as a serious and unjust situation. He had undertaken to lead his people in a substantial building enterprise to meet what seems to be an unusual opportunity. Help was being sought from the fellowship of churches, and specifically from the Los Angeles Extension Society. Such help, Dr. Dyer discovered, was available only on the basis of a reversionary clause that he considered entirely unjust to his church and of such a nature as to hold up all progress in the raising among his own people of adequate funds for the project. Dr. Dyer sought opinions very widely regarding the matter, and among others the present writer was questioned. Our reply was that it hardly seemed fitting that a man in Boston, even if he happened to be a Congregational editor, should express an opinion, especially without full study of the facts, regarding a matter that primarily concerned Los Angeles Congregationalists. Possibly that reply was not altogether justified. Congregationalism would seem to imply the right of local churches and of groups of churches to make their own mistakes, but there is a sense in which local situations and procedure may involve principles and practices that affect the fellowship at large. Probably there would be throughout our fellowship wide divergence of opinion regarding the matters at issue between Dr. Dyer and the Church Extension Society of Los Angeles.

But to make this local dispute the occasion for a general arraignment of Congregational Secretaries has seemed to us not only injudicious, but unfair. *The Congregationalist* has toward Dr. Dyer only the most cordial friendship and good will. Without judging the local issue, we sympathize with his disappointment in plans to which he had so strongly set his heart and hand. Dr. Dyer is a brotherly man and we believe that in the hastiness of his criticism he has not taken into account the possible effect of its general and sweeping nature.

Mr. Herring in congratulating Dr. Dyer upon his reforming zeal, makes some very wise comment. He says:

My only query is whether Dr. Dyer has located the Baal in the plot. He tells us about Congregational secretaries. We have them, a number of them. There are various brands. We make them in all shapes and sizes and shades. There are probably some who have gazed too fondly upon their neighboring bishops, and have dreamt of the day when they, too, might be called, Lord, Lord.

You can't lump them. As with pastors, some are wise, and others not so wise. Some read the *Outlook* and others the *Christian Century.* We have them all.

But Dr. Dyer lumps them. He lines them up in the cold, gray dawn, and turns his machine gun on them. He tells them what they do. They take reversionary deeds in return for missionary aid. They deny the independence of the local church. They love power. They rob us of our cherished liberties. They wax and grow fat on the devouring of our liberties.

"Button, button, who has the button?" Where is the monster? If Dr. Dyer has him, I suggest he produce him, that we may chastise him as he well deserves.

In the conclusion of his letter Mr. Herring gives a strong and vital expression of the reality of Congregational liberty. He says:

Thank God for the free fellowship which gives Dr. Dyer this perfect freedom to speak his mind. No one in the Congregational churches of America would wish to suppress such liberty of utterance. Dr. Dyer can occupy a pulpit promoted by secretaries, financed by secretarial conspiracy, made possible by secretarial enthusiasm, and still be free, free to rise in his wrath, and crush any tyranny.

Dr. Dyer's letter is the best proof that the thing he fears has not got us yet.

The more serious aspect of this criticism seemed to

us to lie in the fact that the *Christian Century* should have made Dr. Dyer's letter the occasion for an arraignment of present Congregational development and leadership, brief in volume, but more fundamental and sweeping than Dr. Dyer's own criticisms. To this we have replied in two constructive and non-controversial editorials outlining what we regard as the facts regarding recent congregational development.

Since these first criticisms appeared a further letter written by Rev. J. Edgar Park has appeared in the *Christian Century* which, unless it is a vague and somewhat meaningless discussion, is an indirect, but none the less serious, attack upon our missionary and benevolent enterprises and the manner of conducting them. Dr. Park's letter ought not to go unchallenged, and we may venture a word regarding this matter in a later issue.

Just here, however, we do wish to bear some positive testimony regarding the quality of the men whom the Congregational fellowship has called to its leadership. Few of them are men who sought the positions they fill. They were mostly sought out and *called* in the true sense.

We are far from suggesting that our Congregational secretaries and superintendents are supermen. We have found them *very* human—much too human to be automotors, or wheels in a mechanism, or conventional packages bound up with red tape. Taken, by and large, they are pre-eminently *Congregational* in their personal independency and in the strength and quality of their faith in the freedom of the churches. Almost without exception, also, they are forward-looking men with faith in freedom of religious thought as well as faith in freedom of polity. And above all in our close personal contacts we have found them men of consecrated character and energy. If we were to select a company of the spiritually highest minded and most saintly men in our fellowship in that company would be a fair proportion of the men who have been called to official leadership even in the so-called "promotional" agencies. It is our strong conviction that there has been, and is, in progress a profound spiritualizing of our "denominational" plans, methods, and activities. The official leader in Congregationalism today has no sinecure. No group among us is working harder or more devotedly than our superintendents and secretaries. They are not infallible or impeccable, but they are the servants of the churches, amenable to counsel and direction. They deserve our confidence and sympathy, and the fair treatment that every Congregational pastor desires for himself.

England's Recognition of Russia

NOTHING that one can publish in these days concerning Russia, no matter what its viewpoint or seeming authority, goes without challenge. So competent, and impartial, an authority as Dr. Nansen, out of his close and extensive contacts in the work of relief during the terrible famine, has warned us against the propaganda of calculated misrepresentation of the Soviet government which has been carried on in the press and other agencies outside of Russia. Possibly, also, there has been a corresponding propaganda of misrepresentation and ill-considered advocacy on the part of defenders and proponents of sovietism.

Under these circumstances we have felt that much value attaches to such personal observations as those by Anna Louise Strong, recently published in our columns. We feel that such statements, dependably made, ought to be a corrective to much that has been said and written. Even Miss Strong's article, however, has evoked a protest from at least one reader, and a request that we should publish along with this article a voluminous statement by Congressman Beedy, which appeared in the *Congressional Record.* This we have declined to do, on the ground that the worst phases of Russian conditions have been sufficiently exploited in the press and on the platform.

The fact is that conditions in Russia are so varied, and the standpoints from which one can view the facts are so many, that almost any statement is bound to have some truth and some falsity, according to the point of view of the critical reader.

In spite of the difficulty of knowing all the facts and rightly appraising them, we have been convinced that there is an optimistic as well as a dark side to the Russian situation. The dark side, however, cannot be underestimated, and one realizes that the temper of present Russian leaders toward movements of life in other countries has been a barrier to the speedier restoration of Russia to a recognized place in the family of nations.

England was probably nearing the point of full recognition of Russia, quite independently of the Labor Government's accession to power, but under Ramsay Macdonald's leadership such recognition is now being accorded. A somewhat significant, and in a measure tragic, incident of the negotiations leading to this action is the fact that the leader of a Labor Government should have found it necessary to warn the representatives of Russia, who conducted negotiations in England, that they must not take advantage of their diplomatic mission to engage in propaganda while in that country. It is true that Premier Macdonald softened the warning by stating that he was emphasizing the rule with which representatives of any other country would have to comply under similar circumstances, but would Mr. Macdonald have found it necessary in the latter case to have called such emphatic attention to diplomatic proprieties.

According to the English press the recognition of Russia is taken generally without either enthusiasm or criticism. There seems to be a hopeful feeling that it is a step toward more stable conditions, but hopes for the future do not yet seem particularly buoyant anywhere in Europe.

* *

After the Easter ingathering comes the call to go forward.

* *

Rev. Payson W. Lyman, former pastor of Fowler Congregational Church, Fall River, Mass., and well known as editorial writer of the Fall River *Evening News* for many years, died at the Corey Hill Hospital in Brookline, April 15, in his 83rd year. The funeral was held in the First Church, Fall River, April 18. A more adequate notice of his career will be published in next week's issue.

Faith

A sermon preached in Broadway Tabernacle, New York City, by Rev. Charles E. Jefferson, D.D., LL.D.

Text: "Have Faith in God."—Mark 11: 22.

THAT is an exhortation of our Lord. It was addressed to Simon Peter on the last Monday of Jesus' life. He had said the same thing to Peter before. He had often said it. He had said it from the beginning. He will go on saying it to the end. There are some things which must be said many times. This is one of them—"Have faith in God."

Let us think this morning about faith. It is an old subject and very dry. That is what all the children think. That is what I used to think. It is an old subject and quite threadbare. All the nape has been worn off. That is what many older people think. I imagine I hear more than one saying—"Faith? I know all about it!" I am not sure of that. As for myself I like the old words—the words which have become worn smooth as pebbles, so smooth they slip through the mind without making the slightest impression. I like to take them and think about them until they cease to be dead pebbles and become living forces in my life. I like to think about them because they are so hard to understand. There are no words more difficult to take in than the words which are familiar. This word "faith" is an English word, but it must be translated. English words must often be translated into other English words before our mind is able to grasp their meaning. In one sense this word "faith" is a foreign word. It is not a word of everyday speech. You do not hear it on the street corners or in the street cars or in the theater or in the music hall or on the lecture platform. You seldom see it on the front page of any newspaper. You do not find it in the essays in the magazines. It is confined to a narrow circle of religious people who talk about their religion. Most religious people do not talk about their religion. This is unfortunate, for nothing is more worth talking about than religion. People who are religious and who talk about their religion often use the word "faith," but if you listen to them for a while, you see they are not using the word in the sense in which it is used in the New Testament. It is the old word, but it has been given a new content. It will pay us to take this New Testament word and strip off the husk of it, to crack the shell of it, to get down under the skin of it and find out what really is its central meaning.

I like the word "faith" because it is one of the favorite words of Jesus. He was using it all the time. It was never long absent from his lips. He was always looking for faith. He looked for it everywhere, and especially in his disciples, for he knew that without faith it was impossible for them to carry on his work. He was always disappointed in them because they were so poor in faith. He was always chiding them for their lack of it. He did not chide them because they had no money or because they were not clever, but their lack of faith called forth his condemnation. "O ye of little faith!" That was an exclamation wrung from his heart again and again. One can imagine how his hands went up, and what a disappointed look spread over his face when he gazed on his disciples and said—"O ye of little faith!" "Where is your faith?" he one day asked them in the midst of a storm. The wind was blowing furiously, and the wind had blown their faith away. They stood naked, shivering in the blast, and he asked them reprovingly, "Where is your faith?" The storm had demolished it. "How is it that you have no faith?" That was to him a puzzle. He could not understand it. It seemed inexplicable to him that grown men living in such a world as this should have no faith. He did not demand anything unreasonable. He did not expect them to have as much faith as he had. He expected a little, however, but they did not have even a little. "If you have faith as small as a grain of mustard seed, you can do wonders. But, alas, you have no faith at all."

But bye and bye, faith began to grow in them. Their companionship with him kindled and fostered faith. Faith is contagious, faith can be caught. Jesus was so full of faith that his disciples caught it. When in possession of a little of it they wanted more of it, and they began to say—"Lord increase our faith!" And so their faith grew from less to more, and Jesus rejoiced in their development. But faith is a treasure which can be lost. It often is lost. There was danger that the disciples might lose theirs. Jesus was deeply concerned about this. One day he opened his heart to Simon Peter. "Simon," he said, "I have been praying for you that your faith may not fail." If Simon's faith failed then all was up with him. Without faith he could do nothing. With the going of faith all strength departs. Jesus prayed that Simon's faith might not fail, in order that he might give strength to his fellow disciples. Now if Jesus of Nazareth puts such a tremendous value on faith, I want to know what faith is. If the success of the Christian religion is dependent on faith, it is worth my while to spend a long time if necessary in finding out just what was in Jesus' mind when he used the word "faith."

If the absence of faith distressed him, the presence of it made his heart rejoice. Nothing so exhilarated him and encouraged him as the discovery of faith. He was always being surprised. He was sometimes surprised in not finding faith in quarters where he had a right to expect it. He was surprised again in finding it where one would have said it could not be found. He found it one day in the heart of a Roman centurion. He had not expected to find it there. The Romans were not famous for their spirituality, and the officers of the Roman army were in many cases ungodly. But there was a Roman centurion in the city of Capernaum who exhibited a confidence in Jesus which had not been paralleled in any Jew. "I have not found so great faith—no, not in any man among my own race!" One can feel in these words the glow and thrill of his leaping joy. Immediately he sees in his imagination men coming from all directions to take their places in the Kingdom of God. He was once surprised in the same way by the faith of a woman. She was a foreigner, and he did not expect a woman like her to have confidence in his sympathy and power. But when the woman showed in him a confidence which was unshakable, he exclaimed—"O woman, great is thy faith!" That was the highest eulogy he could pass on a human being. "O great is thy faith." It was his habit when suppliants, having received a blessing, were moving away from him, to call after them with some such remark as this—"Your faith did it! Your faith made it possible for this to happen!" Now if the presence of faith makes the heart of Jesus sing, and if the absence of it causes his heart to lament, I, as a follower of Jesus, want to know just what faith is, in order that I may possess the thing that Jesus expects and extols.

My ambition to know what it is grows in me when on opening the letters of Paul I find him writing the word "faith" on every page. So far as we know, Paul never saw Jesus in the flesh, he never sat at his feet as the disciples had sat, but in some way or other he succeeded in gaining the mind of Jesus, and having Jesus' mind, he was always talking about faith. Glance through his letters, and see how the word occurs again and again—over a hundred times in his thirteen short letters. He could not put his pen into the ink bottle without bringing up on the point of his pen the word "faith."

Let me call your attention to three things he says about faith, all three of them deserving prolonged meditation. In his letter to the Romans he writes—"I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man a measure"—not *the* measure as the King James' version says, but "*a* measure of faith." In other words, let every man estimate himself by the amount of faith he possesses. What a strange idea that is. That is not the way we men estimate ourselves. We Christian men estimate ourselves by other standards. We rank ourselves by our money—by our education—by our business sagacity—by our social graces—by our influence—by our cleverness or brilliancy or intelligence or intellectual acumen. Whoever heard of a man estimating himself by his faith? No wonder men think more highly of themselves than they ought to think. They are sure to do that when they measure themselves by their money or by their talents or by their intellectual prowess and attainments. It is not till men begin to measure themselves by their faith that they become humble. They then discover how poor they are, what paupers they are, and taking their place by the side of the publican they pray—"God be merciful to me a sinner." A man does not think of himself sanely till he estimates himself by his faith.

Here is another surprising remark of Paul. He uses it in his Second Letter to the Corinthians. "We walk by faith and not by sight." We are pilgrims walking along a difficult and dangerous road, and we cannot depend upon our eyes. That is a strange thing to say. What are our eyes for if not to walk by? Why should we not guide our course by appearances, by the things we see? "No," says Paul, "that is wrong. We walk in another way. We determine our course by another set of faculties. We do not depend upon our physical senses. We depend on something which is deeper. We walk by faith." We walk as Abraham walked. He went out, not knowing whither he went. So do we all go out in utter ignorance of where we are going. Do you know where you are going? Do you know where you are going this year? Do you know where you are going tomorrow? A heavy mist lies on the path, we see but one step at a time.

In his First Letter to the Corinthians Paul says—"Now abideth faith, hope, love, these three." Faith is one of our enduring possessions. We carry it with us through the years, down to the gates of death, and into the world beyond. We shall walk by faith forever. We shall walk by faith in heaven. The old hymn is mistaken which says that "faith will be swallowed up in sight." Faith will never be swallowed up in sight. Not in this world, nor in any world is it possible for us to walk by sight. In the realms of the blessed every one walks completely and victoriously by faith.

Let us now ask, What is faith? What do you mean when you speak of faith? What do your fellow-Christians mean by that word? You have often heard it said that this is not an age of faith, but an age of doubt. You have been reminded that it is difficult in our day to keep one's faith. It is said that many persons have lost their faith. There are those who say that "faith is passing away." You have heard men and women bewail the fact that their faith has been shaken. Some have said that their faith is gone. You have heard others rejoice in the firmness of their faith. Their faith has not been shaken by anything which has happened. They thank God for an indestructible faith.

What do people mean when they say that their faith "has not been shaken," and what do they mean when they say that their faith "has been taken away?" They mean different things. If it is a Roman Catholic who is speaking, he probably means that his confidence in the church is still firm. He believes in the church—the infallible church—presided over by the successor of St. Peter. He believes that what the church teaches is so—that it cannot err—that whatever it affirms is the truth, and whatever it rejects is false. A Roman Catholic rejoices when his confidence in the infallibility of his church is unclouded. If it is a Protestant who is speaking, he is likely thinking about the Bible—the infallible Bible—the Bible which never errs. He thanks God that his faith has not been disturbed by anything which the Higher Critics have discovered or proclaimed. He still believes the Bible from cover to cover. He still accepts every sentence in it as the Word of God. His faith is unshaken and unshakable.

Sometimes it is confidence in the creed which is uppermost in the mind. Men lose their faith when they are no longer able to repeat the creed—especially the "Apostles' Creed," and still more especially the article asserting the Virgin Birth. If a man cannot accept the doctrine of the Virgin Birth, he has lost his faith. If he accepts that, he is firm in the faith. Both Roman Catholics and Protestants often use the word "faith" in that sense—it is confidence in the Apostles' Creed, acceptance of the propositions which are stated therein. Many a Christian is at the present time thanking God that nothing that has been written or said within the last twenty-five years has loosened his grip on any part of the Apostles' Creed. That is the way in which the word "faith" is commonly used among Christian people at the present time. Faith is the acceptance of an infallible church or an infallible Bible, or an infallible creed. Those who have retained these are alleged to have kept their faith, and those who have rejected them are supposed to have lost their faith.

Now it is important to remember that when we use faith in the ways just now mentioned, we are not using it as it is used in the Old Testament. Abraham is counted the Father of the faithful. His faith was an inspiration to succeeding generations. He was an example which every pious Jew was eager to follow. But his faith was not confidence in a church, for there was no church. Nor was it confidence in a Bible, for there was no Bible. Nor was it the acceptance of a series of propositions bound together into a creed, for there was no creed. The faith of Abraham was other than what often passes for faith today. We use faith in a way which differs from the New Testament way. Jesus of Nazareth never used it in our way. When he spoke of faith, he did not have in mind any church or any book or any creed. When he urged men to have faith he did not urge them to put their confidence in any church or in any book or in any creed. If you wish to get the Biblical idea of faith, read the eleventh chapter of the Letter to the Hebrews—one of the greatest chapters in all the Bible—full of thrilling eloquence with the sound of trumpets ringing through its stately paragraphs. It is a chapter on "faith." The writer begins by defining faith, but he sees this is not sufficient. Faith cannot be defined. It can be pictured. It can be described. It must be seen by looking at the men who have it. This chapter of Hebrews is a procession of men of faith. There are the Patriarchs, the Lawmakers, the Kings, the Generals, the Preachers, the Reformers, the Martyrs. How different the various groups are from one another! How different Jacob from Gideon, and Gideon from David! What a contrast between Abraham and Samson! And yet all these men have one thing in common. What is that? It is faith. They differ from one another in physique, character, mind, disposition, temperament, calling, mission, but they are all men of faith. What is faith? It is difficult to give an answer. Faith is what all these heroes had. It was by faith that these men did what they did.

We need more light upon the subject, and cannot do better than follow the advice of the writer of this letter, and turn our eyes away from the heroes of Israel and fix them upon Jesus, who is the author and finisher of faith, the captain and perfecter of faith, the man who said and says, "Follow me!"

Where do we see the faith of Jesus? In his attitude to God and to men and to life. He believed in the goodness of God even though God did not allow him to escape the cross. He believed in the native nobility of the human heart, even though men hated him and crucified him. He believed that human life is immeasurably precious, even though it often seems meaningless and cheap. We have the faith of Jesus when we stand for the things for which he stood. He stood among other things for brotherhood. He believed that all men are children of God, and therefore are our brothers. What is our attitude toward a Negro? a Chinese? a Japanese? an Indian? Lord increase our faith! Many of us walk by sight. We fix our eyes on the color of the skin, and repudiate in our conduct the principle of brotherhood. We refuse to walk by faith.

Jesus showed his faith by the reach of his expectations. He believed that with God all things are possible. We believe that smallpox epidemics can be abolished, that yellow fever can be driven out of the Canal Zone, that typhoid fever and diphtheria and hydrophobia can be cured. We believe this because we have seen it done. We walk by sight without difficulty. But how about tuberculosis? Do you believe that can be cured? And cancer? Can that be abolished? No! Those, you say, are incurable. You refuse to walk by faith. But the Scientist shames us by walking by faith. He insists that tuberculosis and cancer can be cured. They have not been conquered yet, but they are going to be conquered. He is not ready to surrender. He will never give up. He walks by faith. He is at this point a Christian. He is setting us an example. He has faith to believe that all human diseases can be cured.

You believe that slavery can be abolished, and dueling, and the use of torture in the courts, and the hanging of witches, for you are in the habit of walking by sight. You have seen these evils driven away. You believe they can be conquered because they have been conquered. But how about war? Do you believe that war can be abolished? Many men say "No." Lord Birkenhead says "No." Thousands of men are saying "No." "Only shallow sentimentalists and silly idealists believe that war can be abolished." Men say this because war has never been abolished. Men have often tried to abolish it, and have never succeeded. Many schemes have been adopted, and all the schemes have failed. Therefore war can never be abolished. All schemes must inevitably fail. The man who says that has no faith. A man may say that and be a member of the Christian church, but he is out of his place, he is an unbeliever. He may repeat the Lord's prayer, but he does not possess the

Lord's faith. A church member who has Christian faith believes that every evil can be vanquished, that everything cruel and devilish can be abolished. Lord increase our faith!

When we have the faith of Jesus, we meet life in the spirit in which Jesus met all of his experiences. He taught the doctrine of forgiveness, and lived it. He believed in forgiving one's enemies, in blessing them that curse you, in doing good to them that hate you. He believed in the beauty and power of forgiveness. It is an interesting fact that the only occasion on which the New Testament reports that the Disciples asked for an increase of faith was when Jesus was talking about the extent to which forgiveness should be carried. They believed in forgiveness up to a certain point, a practical and cautious forgiveness, but Jesus believed in unlimited forgiveness, a forgiveness as boundless as the forgiveness of God. And the disciples sank down helpless in the presence of the great demand, crying—"Lord, increase our faith!" When men nailed his hands to the cross, his prayer was—"Father, forgive them for they know not what they do." Behold the faith of Jesus!

He had faith in God, and because of his faith in God, he had faith in men, and because he had faith in men, he had high and unconquerable expectations of the future. "I, if I be lifted up will draw all men unto me. When men see the love that I am going to show in my death, they will all change their minds and surrender their hearts to me." He believed in the omnipotence of love.

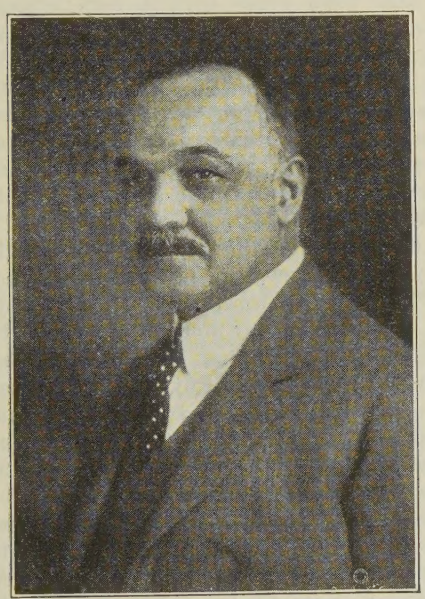
Do not let us, then, empty the word faith of its great content. Let us use it in the Biblical sense, in the sense in which it came from the lips of our Lord. It is very easy for a man with a certain type of intellect, to believe in an infallible institution, but such a belief does not get the world on very far. A man may believe that, and be lamentably lacking in magnanimity of heart. It is easy for a man with a particular kind of mind to believe in an infallible book, but that sort of belief does not redeem mankind. A man may believe the Bible from cover to cover and still live an unfruitful and unworthy life. It is not difficult for a man of ordinary mental makeup to accept a series of propositions handed down to him by his ancestors, but subscription to a creed is not enough. A man may repeat an orthodox creed, and be deficient in orthodox conduct. It is easy for many persons to accept the doctrine of the Virgin Birth, but accepting this leaves untouched the great matter which is really fundamental. The cardinal question is—"Have we faith? Have we the kind of faith that Jesus had? Have we the sort of faith which Jesus looks for? Have we the faith which makes us Christlike men? Have we the faith which will save the world? Lord increase our faith!"

Reform Movements in New York

New Secretary of Anti-Saloon League

By Frederick L. Fagley

CHURCHMEN of all denominations are much pleased that Mr. Arthur J. Davis, who has been for a number of years superintendent of the Massachusetts Anti-Saloon League, has accepted the position of superintendent of the New York League. Mr. Davis is a Congregationalist and a member of the National Council Commission on Law Enforcement. Those who know him best speak of him as having those qualities of mind and heart which mark him a Christian and a gentleman. He has entered with energy and devotion upon the work of reestablishing the League in the confidence of the people. The interviews he has given to the papers and the evidence we have of his activities have increased our respect for him greatly. One of the tasks before him which will need careful handling, but which will have to be done, is to secure some new members for the board of directors of the League. Mr. Davis has established connections with the political leaders and is establishing himself on a better working basis than has previously been the case. In speaking before the Y. M. C. A. recently, Mr. Davis stated his position on the vital matter of enforcement as follows:



ARTHUR J. DAVIS
State Superintendent of New York Anti-Saloon League

Those who favor repeal of the Eighteenth Amendment might as well face the fact that they can obtain repeal only by overcoming the same obstacles that the drys overcame before its adoption. The tables have been turned. For fifty years the foes of the saloon and the liquor traffic worked patiently and persistently through legal channels to overthrow this traffic. They won. Honesty, decency, and good sportsmanship now dictate the same method to those who wish a return to the old conditions.

No sane, well-informed person believes the Eighteenth Amendment will be repealed. The issue at any rate until it is repealed, or while its enemies are attempting to repeal it, is, "Shall the fundamental law of the land be nullified or enforced?"

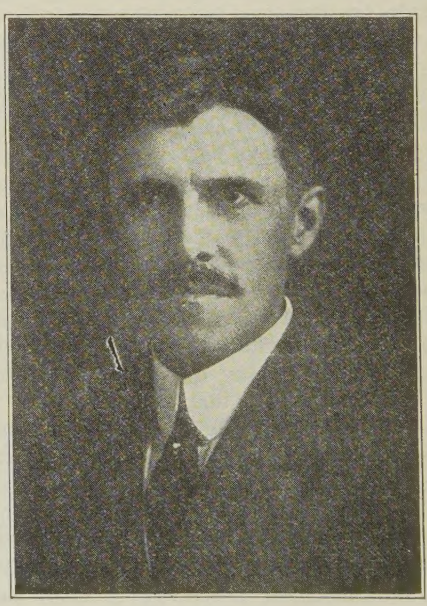
A generation ago human slavery was a national issue. Families were divided and great religious denominations rent asunder. The issue of slavery, vital though it was, was finally lost sight of in the more vital issue of the Civil War: "Shall the Union be preserved?" In working out the solution of the latter problem the status of human slavery was settled forever, though in its process the cost in human life and treasure was enormous.

In a certain measure, history is repeating itself today. The question is not prohibition, but whether the Constitution and the laws based upon it shall be enforced or nullified. People are beginning to see that if greed and appetite are allowed to overthrow our system of government terrible disaster will result.

The demand for enforcement of this and all laws grows daily. Partisan leaders would do well to take into consideration this demand on the part of citizens of every party everywhere throughout the country. All indications point to the truth that it will be political suicide for any party to nominate a wet presidential ticket. The tide is turning. New York State itself is gradually coming to its senses on this vital issue of law enforcement.

Mr. Davis takes his place alongside of Dr. Russell and Mr. Wayne B. Wheeler as a worthy contribution of Congregational churches for the welfare of the Anti-Saloon League which we all like to remember was organized in old Sturgess Hall at Oberlin, largely by a group of devoted Congregationalists, and from the earliest day has been supported by the churches in all its work and at no time more loyally than today.

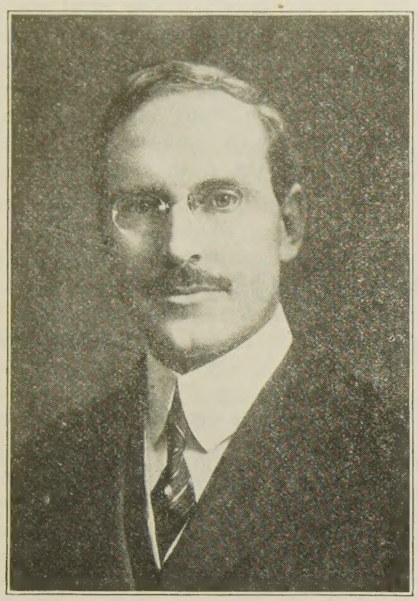
It is interesting to note that Rev. Arthur C. Lincoln, formerly pastor of the First Congregational Church of Buffalo, is the associate superintendent; and that Mr. B. F. Fancher, who has served most faithfully our Congregational interests for many years, particularly as treasurer of the Annuity Fund, is the treasurer of the League. This



B. F. FANCHER
Treasurer of the New York Anti-Saloon League

is carrying forward the Congregational tradition.

The Citizen's Committee of One Thousand for good government and law enforcement has been holding meetings across the country following the historic Conference held in Washington last October. An historic meeting has just been held for the permanent organization of this Committee, at the Waldorf-Astoria Hotel. At this meeting Mr. Fred B. Smith, who was the organizing genius of the movement and who has furnished out of the abounding resources of his own being the inspiration and power to give the movement its life, was elected



Rev. Arthur C. Lincoln
Associate Superintendent New York Anti-Saloon League

permanent chairman. Following the business meeting a great banquet was held where there were representatives present from many cities, but the larger number were from New York City. Here were gathered business men, professional men, clergy, high officials of the city, and representatives of the United States Government. Any one who had been present at that meeting would have felt, with the power of this notable group of men and women backed by public officials, there could be no doubt but that this nation, and especially this city, was set definitely towards the enforcement of law. Mr. Smith presided and, as always, brought to the assemblage a most inspiring message. Those who were at the National Council will remember the way in which Mr. Smith lifted the hearts and strengthened the souls of all present by his appeal to patriotism and righteousness at that time.

Colonel Hayward, United States District Attorney, and Dr. Harry Emerson Fosdick spoke most helpfully; the one from the legal aspect, the other from the moral aspect. But the interest of the meeting seemed to be centered on one speaker who was not personally known to many of the people present, but whose reputation extends throughout the city. This speaker was Dr. John G. Coyle, a physician and a public-spirited man, who has been for years the State Deputy of the Knights of Columbus. Because of his relationship to this organization his words were looked forward to with great interest. Some of the things he said are worthy of wide reading. Speaking first as a physician, he said:

Physicians know that alcohol is a paralyzant from the first dose, that its seeming stimulation is simply the removal of restraints and inhibitions that normally and properly exist and that, no matter how little or how great individual resistance to this poison is, if its use be continued, the strongest will succumb to coma as well as the weak. In thirty-three years of medical practice among the poor and middle class of this city I have not seen on an average four cases of addiction to morphine or similar narcotic or injurious drugs per year.

But in those thirty-three years I have never had a day pass when I did not see the direct or the indirect victims and sufferers from alcohol—the individual with liver, kidney, arterial or viscereal disease, delirium, insanity or the victim of vagrancy or crime; or the abused, starved, maltreated wife or children or relatives of the alcoholic addict.

No cry ascends to give the drug addict "personal liberty" to dose himself or destroy himself with drugs. But the drug that has made more criminals, lunatics, invalids, crime, inefficiency, disease, and danger than all other drugs combined, namely, alcohol, is to confer upon its user the right to its possession, use or abuse, although the narcotic user must succumb to legal restraint!

Speaking of the Eighteenth Amendment, he said:

Opponents of prohibition should remember that no amendment to the Constitution has ever been repealed. The violations of law, encouraged, tolerated, or condoned, are hurtful to the moral fiber of the nation; they inculcate disrespect for law, they lead to an attitude toward government and authority most dangerous to Christian civilization.

Were the question again to be presented to the American people whether the degrading, corrupting influence of alcohol as a beverage shall be legally tolerated once more, we have no hesitancy in predicting the outcome of such a test. Every man and woman who stands for the preservation of human life in its most efficient operation, every American who wishes the sanctity of the hearth and home maintained, every right-minded person who wishes to see man, made in the image and likeness of Almighty God, kept at man's intellectual and spiritual level, would vote against the return of the legalized manufacture or sale of alcoholic drink.

We must arouse public opinion to enhance the power of the progressive and far-seeing Americans who would make our country orderly, progressive, righteous, and forward-looking by adherence to those salutary measures which the majority adopts for the protection of mankind, for the safety of home and children, for the enrichment of civilization, for the preservation of ordered liberty in our land as a hope and a beacon to the world.

If Dr. Coyle speaks in any way as a representative of the great organization of which he is the head, what a promising message to all true patriots!

Parables of Safed the Sage

The Parable of the Builder of Bridges

There talked with me a Civil Engineer who buildeth the Bridges for a great Railway. And he said, I am asking my Company for Six Millions of Shekels to build a New Bridge across the Mississippi.

And I said, Thou art modest. Will this Bridge involve any single principle of Engineering that is not called for in the construction of a Bridge over Stony Brook or Salt Creek?

And he said, Not one. As soon as the construction of a Bridge reacheth a point where a single Log or Steel Beam is too short to reach over the gulf, all the principles of Engineering are called for that would be involved in building a Bridge to the Moon.

And he said, I travel over the Road, and I visit my Bridges. And I sit down and talk with them while they are at rest. And I listen to what they say to me when a Mighty Passenger Train thundereth over, and when a Heavy Freight Train goeth across. And the Bridges speak unto me in language which I understand well. And I report that one Bridge is standing the strain, and another must be replaced. For every part talketh unto every other part, and I understand their tongue.

And I said, Thou art a Very Practical Man, and I have ridden over thy Bridges again and again and they are good Bridges; but thou art also a Poet.

And he said, So must a builder be. And he needeth not to go deep into the mysteries of the craft to become so. When he steppeth upon a Plank to cross a Ditch, and the Plank bendeth under his weight, the Cells in the lower part of the Plank are Lengthening, and those in the upper part are Shortening, and they have a rhythm as old and as musickal as the Song of the Morning Stars.

And I said, My friend, I am much instructed by thy Conversation. For thus do I learn from every earnest man I meet. Thou art a Poet and a Philosopher. And now, behold, I am a builder of Bridges. For my Philosophy buildeth for itself a Sure Abutment of Reasonable Assurance and then flingeth an Highway through Air even as thou doest in thine Engineering. And every Philosophickal inference, and every Sermon is a Bridge.

And he said, All life is Poetry and Philosophy and Sermon as well as Good Hard Work. And sometimes while I stand amid my Derricks and my Forges, and hear the Musick of my Riveting Machines, and behold the Long Arm of my Bridge reaching across a Mighty Chasm, I hear voices that speak of Wonderful Things. For I hear God speaking in the Veracity of Steel and the unfailing Security of Mathematicks and the Strength of Materials, and it is unto me as it were a Psalm of Praise that cometh unto mine ears in the noise of the Hammers and the Creak of the Chains and the hiss of the Steam. And I know that the Laws of God are eternally Right, and that Bridges that are built according to His Laws stand fast and are secure. But this also I know, that he who buildeth with Insecure Foundations shall surely see his Bridge in ruins, and that every Dishonest Bolt or Rivet shall be revealed in the days of Judgment and Nights of Storm and Strain which try every man's work of what sort it is.

And I said, I, also, being a Builder of Bridges, have learned the same, and I know that it is true.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—*Martineau.*

The Aims of Labor: A Reply to Paul Blanshard

(EDITORS' NOTE: *The following letter is from the treasurer of the American Stay Company, manufacturers of shoe and automobile trimmings, in East Boston, Mass. In accepting it for publication as correspondence we have intimated to the writer of it that it is several times as long as anything ordinarily admitted to our correspondence columns, that it seems to us to go considerably beyond the issues specifically raised by Mr. Blanshard, and that in general it fails to draw a distinction between matters of opinion and ascertainable and provable facts. It is our calm judgment that constructively a much stronger case could be made from the capitalistic standpoint than our correspondent presents. But the matter having been put up to us as one of fairness we are quite willing that our readers should have both sides.*)

To the Editor of The Congregationalist:

In your issue of Jan. 24 you published an article by Paul Blanshard on "The Aims of Labor," an article so full of statements that are not based on fact as to open the question of the advisability of spreading such false doctrine by giving it publication without checking up some of the statements.

First, let us realize the conditions confronting us today.

There are five things essential to our happiness and well-being in this life:

1. A house to live in.
2. Clothing to cover our bodies.
3. Fuel to keep us warm.
4. Transportation.
5. Food, perhaps most important.

The first four of these, the building trades, garment workers, miners and railroad employees are the most highly organized in the country, while the man who keeps us alive, the farmer, is unorganized, but if he was controlled as is union labor and worked under some of their "shop rules," we would all starve to death in six months.

Mr. Blanshard starts out by saying that the demands of labor are for shorter hours, better wages and *more control in the shops.* This latter demand is what has wrecked the Soviet in Russia, made a Mussolini necessary in Italy, and causes a million to be out of work in England. More control in the shop means that the management must be subject to the dictates of the radical labor leader. In the garment trade he says who can be hired, how long they must be kept, with the books of the concern open to the inspection of the employee. These are among a few of the harsh "shop rules," and space will not permit an enumeration now of the unparalleled exactions in this direction of other labor unions.

Mr. Blanshard dwells on the subject of "a living wage," and I wonder what his conception of a living wage is. Does a living wage have to provide for what before the war were luxuries and perhaps now considered necessities, like silk shirts, and stockings, fur coats and flivvers?

Mr. Blanshard asserts that: The workers are fighting for human rights now denied them, the worker has no independence, they do not own the machines at which they work and another man hires and fires them, also that one man sitting in New York may tell a hundred thousand miners they cannot work tomorrow, although this man may never have worked in a mine in his life; and again, he says, "The man who puts his money in the mine is the owner, while the man who puts his life into the mine cannot have anything to say about the control of the mine."

"Human rights now denied the worker—" Is that why carpenters strike, for instance, when the iron-workers insist that certain work on a building belongs to them?

Does it mean that workers in a shipyard refuse to work Saturday on an important rush job, but will work Sunday because they get double time?

Does it mean a foul murder instigated by labor leaders as in the Herrin Case, because some men were willing to work on an "open shop" basis?

As to "independence," does he know that shoe workers in Lynn and Haverhill, for instance, demanding $8.00 to $10.00 per day and killing the industry in those centers, because the business cannot survive under these conditions and the vicious shop rules, travel as far away as Auburn, Maine, and work for $3.50 per day in an open shop because they are not allowed to work at home?

Isn't the man "at the desk telling 100,000 miners they cannot work," one Mr. Lewis, the czar of the coal industry?

Again, he seems very much exercised because "the worker does not have a voice in the control of the industry which employs him." If they have brains, initiative, incentive, and thrift they sooner or later become employer instead of employee, witness the late Mr. Smith, President of the New York Central Road, and Mr. Patrick F. Crowley, just elected to his place. And what a perfectly ridiculous statement is this: "Workers are bought and sold like cakes of soap and sacks of flour."

Mr. Blanshard gives three reasons why organized labor should have the support of the Church:

First: "Labor should never break its contract." The cases where they have done this very thing are so numerous as to fill one edition of your paper.

Second, "Labor should not call unnecessary strikes." Read the records of the building trades in New York City alone, or the shoe trade in New England for your answer.

Third, "Labor should do an honest day's work." Non-union bricklayers lay three times as many bricks as union men are allowed to lay and this case can be paralleled in every industry.

Now, as to his five planks in Labor's platform:

First, "Collective bargaining." This is absolutely correct in principal, but becomes a farce when hedged about with vicious shop rules, which prevent a man from running his own business, and the utter indifference to the terms of the bargain as practiced nowadays under the radical rule of the union.

He says: "The workers do not have the same right to organize that the employer has." Now, really, isn't that an absurd statement for an intelligent man to make? His organization denies to the man with or without a family the right to work as a garment worker in the city of New York, unless he carries a union card, although the Constitution of this great and glorious country guarantees to each citizen that he shall not be deprived of life, liberty or property without due process of law. I can name lots of men who belong to the union, because they are afraid not to, or because they could not find employment otherwise.

He speaks about "the minority stockholder in a corporation." Does he know that a minority stockholder can demand an inspection of the corporation books at any reasonable time and is thoroughly protected by law? How many times does a "minority" member of a union dare to express his views? How many times does he get a chance to cast a secret ballot? How many times do the leaders of the miners or the garment workers, for instance, have put into their hands a certified copy of an audit of receipts and disbursements by the leaders of the unions?

He speaks about "what would be said if he should tell Mr. Gary he could not belong to the Pittsburgh Chamber of Commerce." Imagine, if you please, Mr. Gary belonging to the Chamber of Commerce if the president of it should tell him, for instance, when he could go to Europe and how long he could stay, or that their "shop rules" prevented him from playing golf any day but Saturday.

Second plank: "The Eight-Hour Day." As Mr. Edison says: "Union labor struck for eight hours, and after they got it struck because they couldn't work ten hours and get overtime."

Respectfully referred again to the New York building trades, where exists a condition which could not be more vicious, and an eight-hour day is an accomplished fact in most every industry but in the poor farmer's case, and if he only worked eight hours we would starve, as I said before. The unions are now striking for 40 hours per week, and the miners want a five-hour day.

Third plank: "A Living Wage." I don't know what Mr. Blanshard's conception of a living wage is, but I do know my own and I can state it very clearly. As we have no choice in regard to our entry into this world we are entitled to at least an existence, and perhaps nothing more. What we get beyond that depends upon, (1) our environment, (2) our education, (3), our incentive, (4) our thrift, (5) our will to succeed; and just to the extent that we surpass our fellow-men in these things to that extent will we surpass him in the things which, going beyond the bare necessities of life, are called luxuries. I do not agree with him that the employer is an exploiter of his wage-earners. He would make it the rule, I certainly would call it the exception.

Fourth plank: "Justice in court for the Labor Leader." I should judge that Mr. Blanshard, like Mr. Gompers and other labor leaders, is in favor of curbing our courts, the real bulwark of the nation. When that day arrives, then begins the dawn of Democracy. I would respectfully refer Mr. Blanshard to Article VI and VII of the Constitution. Labor leaders in England would not defy the law, nor the courts, as they do here. Did not Mr. Brindell, the leader of the New York building trade union, have a fair trial? But how many fair-minded people believe that the ends of justice were served in the Herrin trials?

Fifth plank: "The Church Should Stand with Labor for a New Moral Ideal in Industry." The Church should stand at all times for the highest type of moral idealism, but not for one particular class, which in Mr. Blanshard's case is organized labor; but for the "Golden Rule" applied to all classes, and I believe that is the aim of our churches. Nothing but a change in the "Laws of Nature" will ever prevent there being millionaires and paupers and should all the monies of the millionaires be divided between the laborers, paupers and others it would only be a question of time when the same old alignment would prevail.

And finally, I would very much like to have

Mr. Blanshard elucidate more fully and more clearly his final statement, which is as follows: "We should work for a social order in which no man can get a living without honest work by hand, or brain, and in which every honest worker shall be guaranteed maintenance and some control over his own life." Some proposition, that.

C. S. LUITWIELER.

Newton Highlands, Mass.
April 14, 1924.

Holding Congregational Property to Congregationalism

There has run for several months in Los Angeles a right exciting debate as to who shall have final title to property in a Congregational church. Involving as it does a principle of great importance to the denomination, the story is of general interest.

About three years ago, the Congregational Extension Society in Los Angeles projected an enterprise in the rapidly developing and "exclusive" Wilshire District. According to the agreement in that city the matter was submitted to the Council of Denominational Superintendents who allocated to Congregationalism the site requested. Accordingly three lots on Wilshire and Plymouth Avenues and two lots on Plymouth, nearby, were bought and paid for—money secured by loans—by the Los Angeles Extension Society.

To this choice opportunity, Rev. Frank Dyer was called to build up a Congregational church. For his use as a home, and to house social and educative work, a commodious structure was erected on Plymouth Avenue. At that time, however, a church building could not be erected, owing to a statute of restriction, since removed. Consequently Dr. Dyer secured the use of the theater in the Ambassador Hotel for Sunday meetings. Notable interest has been created, with a large morning congregation, a "scientific Bible class," and an afternoon forum for discussion. With wide publicity, and broad popular platform and features, the support is distinctly cosmopolitan, a Jewish rabbi taking active part in the management of the forum. Well-known men, actors, lawyers, etc., have become interested. It is in no sense sectarian in its teaching methods or interest. Its message is challengingly "liberal." To many of them there can be at present no possible heartiness for anything denominational, including Congregationalism as a historic movement. How "different" sounds the report of their annual meeting: 814 sat down to the tables in the fashionable hotel at two dollars per plate; addresses by notable men such as David Starr Jordan, Frederic Warde, and numerous others; a large, intelligent, even brilliant body of men and women drawn from all localities and types of life, loosely associated for worship and human good, dependent for unity to a startling degree upon their energetic minister, with immense possibilites. Into this formal organization, broad in its platform, a considerable number have been drawn into membership, a large achievement considering the limitations of physical equipment.

Last year an ambitious building campaign was launched—the completed structure to cost $500,000—which secured pledges of eighty to one hundred thousand dollars; remarkable for so young an organization. There arose meanwhile a question about the title to the property. Following numerous precedents, the Extension Society insists on a reversionary clause in the deed, by which the property, should the church die or cease to be Congregational, shall pass back to the former. It had purchased outright the present land and building at $23,000, on which it still meets the taxes and interest, an annual payment of $2,300.

Dr. Dyer and his church have contended that the title should be vested in the church, providing, however, that in the conditions above named, the L. A. E. S. should be reimbursed for the amount it has invested in addition to gifts from Congregationalists outside the Wilshire group, with interest on the same. By the reversionary clause, the value of the property—already increased ten times over through growth in population—will go to the L. A. E. S., but it makes its mortgage secondary to that which shall be held by the Church Building Society and also the amount contributed by the congregation to its structure, a sum amounting to some $100,000 in all. To the Wilshire Church, freedom, independence, self-determination, are among the choicest words in the vocabulary. They seem to contend that "the mother society has set us up in business; we are mindful of that and grateful; now we plan to make a large investment, we are becoming able to take care of ourselves; the object was to found a Congregational church and the aim is attained; why should not the property belong to us, subject to repayment as before stated; why should we not be trusted to take care of ourselves?"

To the outsider, the discussion would seem to be a bit theoretical. Reversion or repayment in any case can be called for only should the church cease to function, or to be Congregational. Surely there is not at this early day any thought of death. And one does not suspect that even in that cosmopolitan group there is any active intention to break away from the moorings of the Congregational fellowship. So long as the church remains what its founders have made large sacrifices for, it has as complete independence in program and management as any lover of freedom could desire.

* *

We have endeavored to state briefly the attitude of Dr. Frank Dyer. Now we may summarize the argument of the L. A. E. S. in its stand, which has been reaffirmed, has been supported by the board of directors of the Conference, and by large majority in vote of the Ministerial Union of Los Angeles. The form of statement is my own but represents their position, I think.

1. The church is a work of the fellowship, with corresponding obligations. Before a congregation was gathered, or a minister called, it had selected the field, claimed it, paid for the property, whose annual expense it still bears, as it has borne the salary of the minister in collaboration with the Conference. This has called for much thought and sacrifice on the part of the members of the Society's board. The church never has and never should live to itself or other than as a member of the fellowship.

2. To hold the field for Congregationalism is the matter involved, not simply the amount of money more or less. If the organization remains in the fellowship that has created it, there can be no friction here. But if it should cease to continue in the tradition—as has happened in too numerous sad instances—then repayment of the money would be scant satisfaction to the mother; only a Congregational church at that definite spot in the Wilshire can satisfy. The Society does not deny the value of independent churches or churches of other denominations, but it lives to develop Congregational churches and wishes to safeguard the trust from its friends to keep the field Congregational.

3. The reversionary clause is necessary in keeping faith with the other denominations of Los Angeles. They distinctly give us the field, to their own self-denial. As a matter of fact, lots near by owned by the Methodists were relinquished for our sake. If on our property, aught other than a Congregational church should in time develop, then our Society breaks faith with the other denominations. Should at any time the membership wish to withdraw from the fellowship, it may do so, taking its own property rights, but the field must remain Congregational.

4. The requirement of the Society is wholly in line with the trend of Congregational opinion as declared in its great deliverances. The Congregational Church Building Society from of old has rendered its help only to complete payment of all bills; its loans must be repaid; and its grant also if the church ceases to function as Congregational. Mr. Myers, attorney for the C. C. B. S., has stated that the provision of the L. A. E. S. is mild compared with that of his organization.

The Executive Committe of the National Council at its Mid-Winter Conference in Chicago, Jan. 23, 1924, justified at length the principle of the reversionary clause.

The Southern California Congregational Conference last year at its meeting in Glendale passed the resolution, "That we recommend to all our churches the insertion of a reversionary clause in the title to their properties to the effect that such properties shall revert to the Conference, or if the churches are in Los Angeles, to the Congregational Church Extension Society of Los Angeles in case such property ceases to be used for Congregational church purposes, or the church ceases to be a member of a local association."

There is no aim in these provisions to curtail the real freedom of any church, but there is increasing conviction that a church must honor its obligations to the fellowship. No denomination has broader sympathy with other expressions of Christian service, nor quicker toleration with departure from tradition or custom but Congregational givers intend to secure perpetuity of function to their investments.

No one can fail to admire and to rejoice in the audaciously energetic leadership of Frank Dyer in building so rapidly that influential institution for good. There is hope to see it quickly housed in a beautiful and ample edifice. We shall rejoice in the strength that it will be giving to the Christian forces of our commonwealth. The Congregational fellowship is happy in the privilege to continue in contributing strength to its lusty church.

Yucaipa, Cal. CHESTER FERRIS.

I Have A Rendezvous With Life

(*After Alan Seegar*)

By Arthur B. Patten

I have a rendezvous with Life,
In golden days at hand,
By Truth's high call, and Love's allure,
And Duty's brave demand:
I have a rendezvous with Life
That God himself has planned.

But I've a rendezvous with Life,
Wherever kindred hearts exist,
When winter comes, or spring revives,
And earth awaits the spirit's tryst:
I must to my pledged word be true
Ere Death disturbs that rendezvous.

The New Era in Religious Education

By Harold B. Hunting

SOMETIMES the passing of an era is marked by the publication of a book. Here on a table are three books in the field of religious education which may well be taken as in themselves conclusive proof that the curtain has been rung down on one act in the great drama of religious education in America, and that the stage is being set for a new and better, certainly a separate and different era.*

The era just closing began with the adoption of the International Uniform Lesson System in 1872. It was the era we adults all grew up in; the era of "the lesson of the day"; of "the infant class" and the "main school"; the era when "Sunday school work" and religious education were identical.

The report of the Indiana Survey of Religious Education, of which Volume One is now ready, is a photographically accurate picture of this Sunday school era in its essential features. This survey was conducted by a committee of which Prof. Walter S. Athearn was chairman. No pains nor expense were spared in the effort to make it an exhaustive analysis of the quantity and quality of religious education of Protestants in the state named. The work was done, not by correspondence, but on the ground, by thoroughly and scientifically trained surveyors.

Indiana was selected because it was thought to be typical of Protestant America. We Congregationalists may perhaps say that we are not strongly represented in that state and that the results in Ohio or Wisconsin or Michigan would have been different. But all the other great Protestant denominations are well represented in Indiana and in a number of cases are on the ground in more than average numbers and wealth. On the whole, conditions in that state are undoubtedly typical of the Protestant Middle West.

And what is the story the survey tells? It is a story certainly of unselfish and heroic consecration on the part of numberless humble Christian men and women; but on the whole, the impression left upon the reader is that of almost unbelievable futility and incompetence. It is nothing less than a story of systematic wastefulness of the most precious thing in the world, the Christian will to serve. Consider, for example, the following excerpts from the *General Summary and Conclusions.*

Indiana church and religious education plants fall far below modern standards. The typical church building scores about 500 on the basis of 1,000 points. Few of the newest and best churches in the state score as high as 600 to 800 on a 1,000-point standard, and these have given little attention to religious schoolrooms and community service rooms.

Only a small percentage of the churches of Indiana have assumed responsibility for the organization, administration, and program of the church school.

Forty-seven cents out of every municipal dollar go for the support of public schools; but only two and three-tenths cents of every church dollar go for the support of the church schools.

Less than one out of every two of the children and youth are enrolled in Sunday schools, and of these the average pupil attends "approximately every other Sunday that the Sunday school is in session."

Eighty-seven and seven-tenths per cent. of all the Sunday school teachers of Indiana fall below the lowest standards which are accepted by the state for rural public school teachers in Indiana.

The leading denominational colleges of Indiana devote more than thirteen times as much energy to the preparation of teachers for the state as they do to the preparation of teachers for the church.

The lack of co-ordination within the denominations is the most outstanding weakness revealed by the survey. Not a denomination was found which had unified its various boards into a single religious educational leadership to its own satisfaction. As a result, overwhelming evidence of friction, wastefulness, and inefficiency.

Of course, the report is not wholly adverse. Much is brought out which speaks well for the self-sacrifice and devotion of the great mass of Sunday school teachers, and for the heroic efforts of a few leaders who have caught a vision of something more worth while. But it is abundantly evident on every page that outside of the Sunday school movement neither the leaders nor the rank and file of the churches have as yet caught a single glimpse of the real educational task of the church, much less begun to take it seriously. The few in every church who have been willing to "teach a Sunday school class" have been left to struggle and blunder along, unaided, unsupervised, in pitiful helplessness, as compared with a staggering burden of responsibility which they alone of the churches were willing to help shoulder. When one thinks of the present-day world crisis and the well recognized fact that religious education alone can save humanity from a colossal disaster one hardly knows whether to laugh or to weep or to cry out in anger.

Surely, it is time that the curtain should be rung down on this chapter in the play. And surely this stinging, devastating report ought to be a sufficient stimulus to the scene shifter.

But will the future see a real advance? If the churches catch a vision of the need and their responsibility, how can we be sure that they will build more wisely for the coming generations? As to this point it should be said that the Indiana Survey is full of invaluable, positive suggestions for the future. Furthermore the other two books on the table are reassuring. The *Teaching Work of the Church*, by the Committee on the War and the Religious Outlook, is notable as a constructive, comprehensive guidebook for the future. The six contributors (three of them are our own Congregational leaders, Professor Weigle, Dr. Winchester, and Mr. Shaver) have considered the work of religious education as a whole. Besides the central problem of providing a suitable curriculum of religious training for the growing child, they consider such matters as "Teaching Religion to the Modern Man," "Christianizing Public Opinion," "Securing a Unified Educational Program for the Church," "The Week-Day Church School, Its Value and Future," and "The Provision of Christian Leadership."

Taking the book as a whole, it marks a pathway from the present situation in which "Religious education by most churches is still regarded as a sort of appendage to their main business," to a new order of things in which religious education shall be accepted as an "essential part, the essential part of the Church's service to the world."

Another reassuring book from the standpoint of the future of religious education is before us on the table. The two already mentioned are only just from the press. The other, entitled *Education for Christian Service*, came out in 1922, but belongs with them. It is the volume issued by members of the Yale Divinity School in commemoration of its one hundredth anniversary.

The ultimate responsibility for a new and more effective religious education in America rests upon the ministers of the churches. There must be a new kind of a minister, trained in a different kind of a school. This book reveals the school as already functioning. In addition to the illuminating papers on various aspects of Biblical interpretation, and the more theoretical departments of the minister's training, there are chapters on "The Educational Service of the Christian Churches in the Twentieth Century," by Prof. Weigle, and on "Christian Evangelism" by the late Prof. Henry Wright, that modern saint, so greatly mourned by a host of Yale men all over the world.

The pastor whose training was in a seminary of the older type, and who feels the need of expert guidance along the newer types of ministry, especially in the field of religious education, might do far worse than to buy and carefully study this book.

Every pastor and layman with any sense of responsibility for making religious education in our Protestant churches something better than a joke, or at best a pathetic gesture, will have at least one of the above-named three books, or better still, all three, upon his desk, ready at hand, among the indispensable tools of his work for Christ and humanity.

**The Indiana Survey*
The Teaching Work of the Church
Education for Christian Service

Young People's Society in May

By Harry Thomas Stock

Mother's Day affords an opportunity for special meetings and definite service. A detailed outline for the observance of Mother and Daughter Week, May 11-18, may be secured from the International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill. The cost is five cents per copy, or three dollars per hundred, express additional. The Christian Endeavor topic for May 13 may be used for a Mother's Day program. See also the *Church School* for May 1, p. 353.

This is the time to plan for the summer work of the society. Some groups expect their work to slump during vacation days, but often a larger number of people may be interested in the summer than during the winter if the right program of discussion, play, and work is outlined. Let the executive committee spend its best thought upon this matter.

Send for Young People's Bulletin No. 6 for suggestions for using college students during the summer; also for honoring the members of the high school graduating class who are in your society. The bulletin is free and may be had from the Education Society, 14 Beacon St., Boston, Mass.

The Optional Topics appearing in the *Wellspring* during May are based upon *Japan on the Upward Trail*, by William Axling.

Among the books which may be used as the basis for discussion in young people's groups is Dr. Fosdick's *Twelve Tests of Character* (Association Press, price $1.50). Although this is not written as a discussion text-book, each chapter furnishes material for an interesting meeting.

Some of the older young people may want to discuss *The Value of the Church*. For fresh material, reference may be made to the prize contest conducted by the *Outlook* on *What the Church Means to Me*. See replies in the issue of March 26 and in succeeding numbers. Dr.

Burton's article in the *American Missionary* for April is also pertinent.

Other subjects which are timely are the following: The Immigration Bill; The Investigations in Congress; Ramsay Macdonald; Hugo Stinnes; Bertrand Russell; Mussolini. Recent magazines contain a wealth of information and opinion suitable for use in young people's meetings.

How One Minister Reacts to the Indiana Survey

By Rev. F. W. Stephenson

THE minister, like every other interested citizen of Indiana, when the facts of *The Indiana Survey of Religious Education*, made under the direction of Walter S. Athearn, were published, experienced not a little feeling of embarrassment, even shame—not that we believe the conditions in Indiana are any worse than in other typical American communities but because they reveal incontrovertably how inadequately we are doing the most important part of our work. For upon the shoulders of the ministers must rest the greater part of the responsibility for these conditions. They are the religious leaders of the community. They are the main source of religious ideals, principles, plans, and inspiration. If they are barren of these, particularly in the field of religious education, such a failure on the part of the church as the *Survey* indicates, is their fault more than that of any other.

Too Small a Conception of Religious Education

The minister has failed in this part of his task more often than he has succeeded because he has an inadequate conception or appreciation of the efficiency of education in the development of religious character. This may be due to prejudice, to lack of training, or to the lack of enlightening contacts. He is in a rut, and frequently the rut of revivalism, and he is content! He thinks of the religious education work of the church as incidental, as one of the means, and a minor one at that, of preparing young and old for the contemplated revival. In the few weeks devoted to this campaign it is hoped that the harvest shall be reaped and the results of past sowing in the Sunday school be enjoyed. Since such poor seed has been sown is it any wonder the harvest has been so disappointing?

The minister has failed so often because he has forgotten an important part of church history. In the early church the heathen convert was compelled to pass through a course of instruction before being admitted into the fellowship of the church. Beginning with the Reformation, the Protestant people developed the catechetical plan and that was the main method of religious instruction for nearly three centuries. Then followed the Sunday school which was intended not to supplant but to supplement the work done with the catechisms. In later years, however, we have begun to see that all such work is usually superficial. It does not produce the results desired. There is evidently a disturbing waste of energy.

The Minister Must Lead Off

Nor is the minister as familiar with current movements in religious education as he should be. Occupied as he is with multitudinous duties, he excuses his dereliction on the ground that he lacks time and energy. There is some reason for his attitude, for when have ministers ever had so many demands made upon them? However, we are face to face with a most serious situation. If the conditions are to be corrected, if the problem is to be solved, if we are to have the results so much desired of well-built and permanent Christian character, it is the minister who must furnish the leadership, the vision, and the enthusiasm.

The minister has failed locally. He has not given to his own Sunday school the thought and attention it deserves. If the classes are supplied with teachers, if the officers are fairly faithful to their simple duties, if the cabinet or council meets regularly, if the programs for the special days are carried out with a fair degree of success, if there is no serious falling off in the enrollment, he is satisfied. Instead of being concerned about the *quality* of his teachers, their training, equipment, or ability; instead of familiarizing himself with the character of the work they are doing or the *results* they are obtaining, he is spending his time worrying about his sermons or in the doubtful practice of teaching a class himself. The fact of the matter is he could spend his time to far better advantage in visiting the classes, listening to the teaching, observing the reactions of the students, or in becoming better acquainted with materials, resources, and the modern trend in religious education.

The minister has failed because less important matters have occupied his attention. He has not become enthused, largely because of lack of information. Being himself more or less a victim of a defective system it is little wonder he is no different. His duty, however, is clear. Unless he is willing to be counted as an accessory or an abettor of past and present conditions he must devote himself more earnestly to finding and promoting a program which will help to remedy these embarrassing conditions. Upon no other individual or group of individuals does a greater responsibility rest.

What the Minister Can Do

The minister's plain duty then may be stated as follows:

First, he must become better informed. This involves a knowledge of the principles and conclusions of psychology and pedagogy. It includes a better acquaintance with his own Sunday school as well as a more adequate appreciation of the importance of its work. It means a better understanding of the value of education in the building of Christian character. It means, too, that he will become more familiar with contemporary religious educational ideals, plans, purposes, and methods.

Second, he must correlate the religious education program of his local church with that of the community. He owes something of service to the community-at-large, and should be ready to give of his knowledge, experience, time, and energy to the promotion of a worthy community religious education program. There is abundant opportunity for this in the daily vacation Bible school, the week-day school of religious education, and the community school of religious training.

Third, he must become less provincial in his thinking and interests. His local church and denominational duties are insistent and endless. When he has given them the attention they seem to require there is little physical or nervous energy left for anything else. Does he not, however, in all fairness, owe something to the Kingdom of God apart from purely sectarian interests? A clearer vision of the waiting fields in the world of religious education should help him to break away from his provincial limitations. The light of wider information will do this and he will discover that he has been neglecting that which is far more worthy of a part of his efforts than some of the things he has been doing.

Fourth, he should use his influence to the utmost to have included in the curricula of his denominational schools courses designed to prepare ministers, and other young people as well, for effective leadership in this particular field. The entire program of religious education, with the more satisfactory results which such work insures, waits upon a trained leadership. In the hands of the minister will be found the key that will unlock the door to a larger and better era in the history of religious education.

Muncie, Indiana.

It Will Pay You to Read

English Bible Translations, by Professor John Alfred Faulkner (*Biblical Review, April*). In some thirty pages the history of the translations of the Bible into English is reviewed. Wyclif 1380, Tindale 1526, Coverdale 1535, Rogers (Matthews) 1537, the Great Bible 1539, Whittingham (Geneva) 1560, the Bishop's Bible 1568, the Roman Catholic Version 1582, the King James Version 1611, the Revision of 1881, and finally the American Standard Revision of 1901—the work of translators and their new versions is explained.

The Morals of the Movies, by Charles A. McMahon (*Catholic World, April*). Mr. McMahon is director of the Motion Picture Bureau of the National Catholic Welfare Conference and provides regularly a motion picture review to the Catholic press of the country. He is well informed on his topic and his facts and advice are as valuable for Protestants as for Catholics. He emphasizes the fact that American films abroad grossly misrepresent the American people and customs, and he gives admirable advice for the improvement of movies at home.

The Genius of Congregationalism, by H. Bulcock (*Congregational Quarterly, April*). An English Congregational minister writes in the new English *Quarterly* this excellent article. He says: "Our ideal is to stand for the quest for reality, for zeal for reality—primarily for reality in religion, and then, because religion cannot be divorced from life, for reality in life, honesty in thinking, simplicity and integrity in conduct, personal and political. In Faith, and in all things affected by Faith, our ideal is fidelity to what rings true."

Expressions of Unity, by Professor John Wright Buckham (*Christian Union Quarterly, April*). "The one sufficient bond of Christian unity," says Dr. Buckham, "is Christian experience—the experience of a common faith in Jesus Christ," and he proceeds to consider three of the ways in which this common Christian experience expresses itself—by the Bible, the hymn, and the creed. He defends the use of the Apostle's Creed, in the only way in which it can be defended, taking "the attitude of the historic spirit." But he recommends, "New creeds for new days; old creeds for all the days; all creeds for expression; no creeds for exclusion."

Look pleasant. A smile, if it comes from a true heart, is a good medicine.—*Methodist Recorder.*

The Coming of the Educational Pastor

The story of progressive steps taken by the First Congregational Church, of Pawtucket, Rhode Island. Why not in your church?

By Erwin L. Shaver

THE workers in the Sunday school of the First Congregational Church of Pawtucket, R. I., Rev. Edward R. Evans, pastor, had for some time desired to move forward in their religious education program, but as in many other churches, no definite start had been made. It happened, however, that the president of the men's class was by profession an efficiency expert in industrial problems. He urged that a survey of the church school situation be made. The other workers who had the problem on their hearts, agreed, and in the fall of 1922 a request was sent to the Education Society to send an expert to assist in a study of their situation.

Lest the work should be wholly that of an outsider, and therefore subject to certain limitations, it was agreed that the surveyor should co-operate with a local survey committee, composed of interested workers. The first step was to explain to the committee the nature of the survey and to show them just what they could do to help. Its members promised to gather information regarding the detailed educational work of the church. Questionnaire blanks were filled out. A map of the community was made, with special reference to the location of educational, civic, and religious agencies. Blue-print plans of the church were also secured. All material bearing on the work being done was collected.

Meantime the surveyor made a number of visits to the church and community. Four Sundays were spent in observing the operation of the Sunday school and four days' time was given to interviewing persons connected with the educational side of the church's life. From his personal observation and a study of the material which the survey committee had gathered, the surveyor compiled a report, which he addressed to the committee.

This local survey committee then divided into sub-committees to study the various sections of the report. After a number of meetings for study and conference, the committee then prepared a report containing their recommendations, for presentation to the church members in January, 1923. To show the scope of the work which this committee had undertaken, we quote their recommendations:

This committee thoroughly believes that upon our church rests the responsibility of perpetuating itself as the institution of the interpretation and promotion of the Christian cause in our community. To do this we must adopt a program that effectively gives a more nearly complete religious experience, and to that end we recommend with all the emphasis at our command, that a more adequate program of religious education be adopted.

Some of the requirements involved in the adoption of such a program as we propose are as follows:

Revised Curriculum

1. An intermediate department should be organized with adequate leadership.
2. A definite program of social service to give the experience of religious education.
3. More appropriate song books are needed.
4. Supplemental material needed in the Senior Department, properly adapted.
5. Definite Bible study in all departments.
6. Encouragement of Christian service as life work for young people.
7. Greater development of musical activities in church school.
8. Better means for the promotion of our missionary programs.
9. Greater support given to the parent-teachers' association.
10. Teacher training courses.
11. More and better literature provided for teachers and scholars.
12. Teachers' meetings with definite purpose and program.
13. Use of the project method for certain classes.

Physical Equipment

In general, the equipment is quite inadequate for our present requirements, and naturally it would be less adequate for an enlarged program, making necessary immediate relief through the following recommendations:

1. Use of the present rooms at three different periods, *viz.:*
   (*a*) Hour before church—primary, junior, intermediate.
   (*b*) Hour during church—beginners or kindergarten.
   (*c*) Hour after church—senior and adult.
2. Begin the morning church service at 11 instead of 10.45 A.M.
3. Provide screens for use of class-rooms.
4. Build partitions to shut off noise downstairs from upper part.
5. Provide necessary cabinets for supplies and books in various departments.
6. Re-tint and re-decorate walls and secure attractive curtains.
7. Definite plans should be undertaken by the church to build some kind of building that will meet the needs of our proposed religious education program.

Administration and Organization

1. A great responsibility is involved in the acceptance of a modern religious education program and its administration is by no means a small task. Therefore, it is recommended that a religious education committee, composed of seven members, be selected, who by reason of their training, experience, and interest, are best qualified to consider and administer the program needed.
2. The active promotion of the proposed program calls for the services of a trained leader, giving his entire time to the work. We, therefore, further recommend the appointment of a director of religious education. It is not intended that this director of religious education shall be an assistant minister. He has a distinct task requiring his entire time and energy. His relation to the religious education committee is that of executive officer. He should be employed by the church on a salary sufficient to enable him to take his rank with the professional persons in the community.

Finances

The principal item of expense attached to the proposed program of religious education is the salary of the director. However, there are other expenses, and an appropriation should be made in excess of the director's salary to cover the expense involved in the promotion of our religious education program.

The proposals contained herein are made with the greatest seriousness and after much careful consideration. If our church is to create a type of mind that cannot only maintain an unshaken faith in the modern world, but can turn its increasing knowledge to account in the service of the Kingdom of God, it must cultivate in our young, the open and reverent mind that is hospitable to truth from whatever sources, and we believe our recommendations will provide a practical and efficient means to that end.

In the meeting, the members of the survey committee explained their findings and urged the adoption of their forward-looking program. As a result the meeting voted its acceptance, with the understanding that the financing of the program should be the responsibility of the new committee on religious education.

The first stage of the project completed, the survey committee turned over its work to the new committee, who began their twofold task of raising money and finding the right person to be their director. The latter task proved as difficult an undertaking as the former. The work of the survey and convincing the church members had taken four months; seven more elapsed before they were able to secure a leader whom they considered the right man for the place. This meant a vast amount of work, and also careful study and much discussion of the whole field of religious education, its aims, the type of program needed for the church, the qualifications of a director, etc. The chairman of the committee was sent to the annual convention of the Religious Education Association at Cleveland to interview possible candidates and discover the best methods of modern religious education. Nineteen delegates were sent to the Northfield Summer Conference of Religious Education for the full eight days' program and seven more attended for a week-end. In the meantime, four Sunday evening meetings had been devoted to the public presentation of the problem, as had several meetings of the church parent-teacher's association. Special week-day classes had also been conducted during the spring months.

As a result of the careful study and analysis of the religious education problems in a local church, the committee decided that their leader in this phase of the work of the church should be known as the educational pastor, and he was called with the full understanding of this fact and all its bearings. In November, 1923, Rev. Arthur W. Bailey, formerly New England District Secretary for the Education Society and Minister of Education at Second Congregational Church, Holyoke, Mass., began his work with a large group of loyal supporters, thoroughly committed to a forward program.

As might well be expected from the thorough way in which this move for improvement has been carried on, the educational work of the church has made rapid strides. The new educational pastor has organized and led a teacher training class with over thirty enrolled. The larger portion of the school holds its session at 9.45 Sunday mornings, the kindergarten meeting during the church service at 10.45, and the classes for young people and adults after church. To fill in gaps in the educational program, a men's club has been organized and two new classes for young people, one for young men and another for young women. In addition to a number of week-day activities already started, a class in radio has been conducted for six weeks.

It is not to be expected that such a forward-looking church has reached its goal in spite of these and other notable improvements. The significant fact is not the addition of these several items to their program of educational activity, but the spirit with which the advance has been made. Because of the experiences they have had in surveying and studying their own needs, in conferring with specialists, and in calling their educational pastor, the workers in this church are well grounded in the best methods of religious education and are open-minded and co-operative. Both pastors are to be congratulated upon the privilege of leadership in such a church, and we anticipate still greater progress in kingdom-building in First Church, Pawtucket.

Copies of Poem Received

We are exceedingly grateful to the readers of *The Congregationalist* who responded to the request of one of our correspondents for information regarding the poem, "No Sects in Heaven," by Elizabeth H. J. Cleaveland. We have sent this material to S. W. Nichols, whose letter concerning the verses was published in our issue of April 17.

Safeguarding the Ministry

By Charles S. Mills

EDITORS' NOTE—*This article is of particular interest to church schools, inasmuch as the month of May has been set apart for the presentation of the work of the Congregational Board of Ministerial Relief. A special program may be obtained by addressing the Missionary Education Department, Congregational Education Society, Room 806, 14 Beacon St., Boston, Mass., or the office of the Board of Ministerial Relief, 100 East 42d St., New York City.*

THE strength of the church, like that of an army, must be measured by its reserves. Its strategy must never fail to provide for the future, however insistent the immediate demand may be. Underneath the turbulent cross-currents of the world life it must lay deep foundations for its ministries throughout the generations. Under this conviction 100,000 sons and daughters of the Pilgrims are, with sacrificial devotion, safeguarding the future leadership of the church. The story of the achievement is a tribute to the spirit of the churches.

The Pilgrim Memorial Fund, chiefly pledged less than five years ago, has now passed $4,550,000 in net collections. The Annuity Fund for Congregational Ministers, resting upon this noble foundation, has assets of more than $1,500,000. The Boards of Relief, state and national, have invested funds of over $1,850,000. The grand total is upwards of $7,900,000.

The Annuity Fund reported, at the end of 1923, 1,936 members, including 92 annuitants; income, $426,326; overhead expense $25,778, or six per cent. of the income. The Pilgrim Memorial Fund furnished from its income applicable to annuities, $163,262.90. The annual credit toward the members' dues in the Annuity Fund, which was $61.41 in 1922 and $72.38 in 1923, rises in 1924 to $85, sufficient to care for 90 per cent. of the dues based on salaries up to $1,574.

There is much yet to be desired in the acceptance by the churches of the plan by which a church shares with the pastor in the annual dues, but the Honor Roll now contains the names of 414 such churches and additions are steadily being made.

The Fund is already a significant ally of the missionary societies. Within the membership are 136 missionaries of the American Board, approximately 65 in the employ of the Church Extension Boards and 53 in that of the American Missionary Association. The service of Supt. W. Frazier of Vermont, in leading the State Conference to offer aid to any minister receiving a salary of $1,200 and parsonage, or less, in providing the dues of the first year, is most highly to be commended. Similar proposals have been made in other state conferences. Moreover, at the request of the Commission on Missions, the Annuity Fund is now working out, in conference with the missionary societies, a plan to safeguard the age of unordained missionaries and others in the service of these boards.

Payments by the ministers themselves account for about one-half of the assets of the Annuity Fund, a significant testimony to their thrift and their confidence in the safety and wisdom of the plan. To it also they are bringing the savings of a lifetime, or the heritage from their fathers, securing thereby an income for their later years beyond any that with safety could be obtained in any ordinary investment. In 1923, $21,705 was thus entrusted to the Fund.

The year 1924 is one of critical importance in the collection of the Pilgrim Memorial Fund. Of the pledges made in 1918-1920, 42 per cent., representing $1,356,548.38, are not yet completed. Many instalments have been unavoidably delayed by business reverses, or other personal misfortune, but in this year, which is the close of the normal period in the payment of these subscriptions, special effort should be made to bring them up to date. Every dollar is needed and at the earliest date practicable. It is earnestly hoped that by April 1, 1925, the full minimum objective of $5,000,000, net, may be in hand, but this can be accomplished only through the loyalty of these subscribers.

REV. HARRY R. MILES
Associate Secretary, Ministerial Boards

The churches should also be reminded of the necessity of supplementing for a time the income of the Pilgrim Memorial Fund on behalf of those now annuitants or soon to become annuitants, and each church should make sure that the Annuity Fund receives the small amount, one per cent., set aside in the apportionment plan for this purpose. Last year $20,727 was received, far short of the $50,000 per annum, which, according to the actuary's projection, is needed and which would be secured if the apportionment were completely discharged.

In view of these rapidly widening responsibilities the Executive Committee has called as associate secretary Rev. Harry R. Miles, for more than ten years pastor of the Dwight Place Church, New Haven, Ct. He begins work in May. All who know him will recognize his admirable equipment for the important post. He has wide acquaintance with the ministry through more than 30 years of service in Vermont, California, and Connecticut, and a fine capacity for friendship and fellowship with his brethren, to whose interests he will now devote his life. His gifts as an executive are shown by the development of his own church in manifold ministries, his identification with civic and social service, and his leadership of the missionary committee of the Connecticut Conference promoting the plans of the Commission on Missions.

The major solicitude of those in direction of the work is on behalf of those beloved servants of the churches who had retired, or were nearing retirement, or were otherwise disabled, when the Annuity Fund was instituted.

The Boards of Relief, state and national, are dedicated to their interests. The income rose in 1923 to $264,865, including gifts and legacies designated for endowment and for other special purposes. The number of pensioners increased to 724, representing some 1,500 persons. The Christmas Fund brought $43,355, far surpassing any previous result and furnishing not only a generous Christmas remembrance for each one on the roll, but a Christmas Emergency Fund disbursed through the year from gifts coming after the Christmas distribution. In spite of the enlarged income and the exceptionally low ratio of operating expense, the average annual grant in 1923 to a minister was but $286 and to a widow $224, only a slight advance over 1922. The lengthening of the roll, through new and undeniable applications, made greater increase impracticable. A large share of those receiving grants are living in grievous limitations. By every reasonable interpretation of social justice, they are entitled to generous pensions of honor for the service they have rendered.

A Reverie For Mother's Day

By Rev. Claude Allen McKay

"The love that will not let me go"

My Mother's Love was the first love that nestled me, nourished me and suffered for me. From first to last she has loved me whether I was lovely or unlovely. Such love calls me to remembrance this Mother's Day.

My Mother's Voice was the first message of love that sounded in my ears. I did not understand those first endearing words but I comprehended her love tones and was glad. Other voices have flattered and derided me, praised and condemned me without love; but whether her voice rebuked or heartened me, it was always in love. I shall not fail to lift my voice in love of her this Mother's Day.

My Mother's Hands labored for me long before I could provide for myself. If now they are wreathed with lines and white with wear, they merely bear the cost-marks of love of me. Never did she spare herself when I needed her, nor will I now deny myself the high privilege of serving her with gracious love, especially on this Mother's Day.

My Mother's Tears moistened her pillow and mine when I knew it not, nor cared. My selfish, heedless, careless, loveless ways and words often made those tears burning and bitter. When I grew very tall and self-sufficient, again she hid her tears and prayed that I might be spared the harvest of folly. Those tears are now pearls in my crown of manhood. Only God and mother know what those pearls cost them. But I am certain the only tears she would have me shed now are tears of joy for such a mother to love and honor this Mother's Day.

My Mother's Smile was my first glimpse of heaven. If the heaven I experience along the way and find at the end of the journey has in it as little censure and as much mercy, as little regret and as much joy, as little despair and as much hope, that will be heaven indeed. Nothing I can ever do can fully repay the love she shed abroad in my life except I walk the way she taught me and meet her at heaven's gate wearing the smile she brought me. I am resolved to begin now and wear it and try to be worthy of it and her this Mother's Day.

Springfield, Massachusetts

The Editor's Bible Class

Conducted by William E. Gilroy

Jehoida's Victory Over Baal

Comment on the International Uniform Sunday School Lesson for May 11
Scripture References, II Kings 11: 1-4, 11-18

The events of this lesson move in blood and tragedy. With the fall of the Northern Kingdom, as narrated in the last lesson, we go back a hundred and fifty years to trace the course of events in the Southern Kingdom, of Judah. In Israel Ahab had been succeeded by his son Ahaziah, and Ahaziah dying without an heir was succeeded by another son of Ahab, Jehoram, two kings who are not to be confused with kings of the same names, repectively, who succeeded in the opposite order to the Kingdom of Judah. Ahaziah and Jehoram were kings of Israel while Jehosophat was king of Judah. Then came the Jehoram of Judah, who reigned while the other Jehoram was in his twelve-year occupancy of the throne of Israel, and who was succeeded by Ahaziah, who was a grandson of Ahab, in distinction from the above-named Ahaziah of Israel, who was Ahab's son. It is difficult to make all this clear in statement, but a chronological list of the kings of Israel and Judah, in Bible "Helps," will make the matter plain.

When Jehu revolted to make himself king of Israel, Ahaziah of Judah was visiting his brother-in-law Jehoram of Israel. Thus he met the fate that Jehu meted out to the King of Israel. Our lesson opens at this juncture when Athaliah, mother of Ahaziah, hearing of his death under the orders of Jehu, kills all the seed royal and sets herself up as queen. So we have on both thrones a power laid in ruthless massacre. Jehu, it is true, is represented as executing the judgments of God against the worshippers of Baal (II Kings 10: 18-28), and he is credited with having "destroyed Baal out of Israel." But his religion was of a negative sort, and his actions in this respect may have been inspired quite as much by zeal against his personal enemies as by zeal for a purer form of worship. At any rate it is recorded that he "took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." Religious partisanship and nobility of religious life do not always go together.

Athaliah was the daughter of Ahab and Jezebel. She seems to have inherited both the evil traits and the ruthless ambition that characterized her mother. By murdering other possible successors of her son she made herself secure upon the throne, so that even Jehu could apparently not remove her. But her ambition was doomed to ultimate failure, for the sister of Ahaziah, having saved his son Joash, and hidden him "in the house of the Lord" for six years, in the seventh year Jehoiada the priest organized a revolt. Joash became king, and Athaliah was slain.

Joash, under Jehoiada's direction, quickened a revival in Judah. The story of the revival, of the sending forth and gathering funds for the restoration of "the house of the Lord," is told more fully in II Chron. 24. The whole history of the period is shot through with strange inconsistencies, for on Jehoiada's death Joash become subject to other influences. Under the flattery of "the princes of Judah" (II Chron. 24: 17) Joash allowed the nation to be led again into idolatry. Out of this time arose a great prophet, Zechariah, the son of Jehoiada. His rebuke of Joash cost him his life in spite of all that Jehoiada had done to place Joash on the throne. I would suggest that one may turn with deep satisfaction from these annals of blood, tragedy and treachery to read again the glowing visions of Zechariah. The pages of the sacrificial prophet rather than the records of vainglorious kings give us the deeper religion of Israel.

I wonder how many of my readers share my feeling about a lesson of this sort. It may be rank heresy against the infallibility of the International Lesson Committee, but when there are only fifty-two Sundays in the year, and the Bible is full of things glorious in their beauty and sublime in their truth, upon what basis of sound selection, with a view primarily to moral benefit and spiritual uplift, is deliberate choice made of a lesson like this that cannot be intelligently discussed without wasting a large part of the teaching time in explanation of details that are not of first importance and that are soon forgotten, especially when any essential teachings deducible from the lesson are equally manifest in portions of Scripture more significant in every way? Have we learned really to put first things first in our study of the Bible?

Topical Studies in the Bible

Perhaps the one outstanding suggestion concerning topical studies in the Bible is that they should *not* be made in the manner in which they too often have been. An accompaniment of the theory of the verbal inspiration of the Bible, and of its equal authority in every part, was the proving of everything from "proof texts." To a great extent this was a wresting of many passages from their original meaning, and a perversion of Scripture to uses never intended. It was pursued with little regard for language, author, date or context. The same word in proof texts in English might represent different words in the original, and periods long apart, with corresponding divergences of meaning.

The first factor in honest interpretation of any writing, Biblical or other, is the effort to understand words in the meaning their author intended them to have. We are justified in reading into them other meanings only when we have first been fair to the author in grasping his thought and purpose. From this standpoint few books have been so dishonestly dealt with as the Bible. Men have not only read into it their own meanings and afterthoughts, but they have subjected it to all manner of freak and fantastic uses and interpretations. It has served as texts for all manner of themes, for it has been strongly supposed that a sermon must be given Biblical character by attaching to it a Scripture passage, no matter how distorted. The story of the New England divine, who, in the days of "top-knots," preached against them from the text, "Let him that is on the house-*top not come down*," is well known, but I have heard a world-famous preacher of the present day do almost as complete violence to the meaning of a text, without the slightest suggestion that he was imparting to it any significance that the author never intended. It is quite legitimate to use a text as a point of departure, but the departure should be intimated, or recognized.

One of the first discoveries, therefore, in sound and intelligent study of topics in the Bible, even if the study be limited, will be that such studies, particularly in relation to certain themes, cannot be made at random in the Bible as a whole. One will soon find the need of discriminating in certain themes between what the Old Testament says and what the New Testament says, between what early writers say and what the later writers say, between what Moses and the prophets say and what Jesus says. It is not that we are dealing with a book that is inconsistent in its teachings, or contradictory, but that the Bible is a book of widely varied and developing experiences. Most topical studies, intelligently made, will result in an *unfolding* of Bible truth, and in such study one will have the opportunity to see how essentially the Scriptures constitute a gradual revelation—not a record equally true or authoritative in every part, but a story of groping after God and of gradually coming nearer to him, until in the fulness of times men saw the Father in Jesus Christ.

Take, for example, such a subject as the problem of *pain and suffering*. The early chapters of Genesis associate both pain and work with sin as part of the curse resting on man. The crude philosophy that persists up to the time of the Book of Job, and that the writer of that drama attacks, is that suffering and misfortune come upon men because of their sins. Job declares that it is not so. He senses some deeper meaning in suffering, though he cannot explain the mystery. He does see that there is some outworking of divine purpose, and he comes to a sublime confidence that the Judge of all the earth will do right.* *"Though he slay me yet will I trust in him."* The prophecies reveal a further stage—especially the prophecies that come out of Israel's suffering in the exile. Suffering has a chastening, purifying purpose and also it has a vicarious meaning. The innocent and the pure are suffering with and for the guilty, and in this vicarious suffering is manifested the law of redemption. *All we like sheep have gone astray and the Lord hath laid on him the iniquity of us all. . . . The chastisement of our peace was upon him, and with his stripes we are healed.*

Following this through into the New Testament we see its fulfilment in Christ's suffering for us, and in Paul's philosophy of pain, distress and peril in Romans 8, and elsewhere.

To pursue such a study is to feel the *scope* of the Bible as never before—the range of its interest, the depth of its insight, and the sublimity of its contribution to the solving of the problems of faith, character and destiny.

We shall return to this subject of topical study next week. Meanwhile I should mention that James Pott and Son, American agents for Bagster's Teacher's Bible, with the "Helps," that I recently so strongly commended from my own personal experience and use, write me that this Bible is now available with new and revised "Helps," edited by the late Dr. W. F. Adeney. As a possible objection to the "Helps" that I commended was their not being up-to-date, I am glad to know of this revised and new edition. Dr. Adeney was a Congregational leader in England, at the time of his death principal of Lancashire College. He could be depended upon for faithful editing, and to give the conservative results of progressive scholarship without indulging in hasty judgments.

---

*The American Standard Revised Version renders this passage to the opposite effect, but the full context, *I will maintain my ways*, etc., seems to bear out somewhat the same meaning as that in the A. V.

AMONG THE NEW BOOKS

In Many Lands

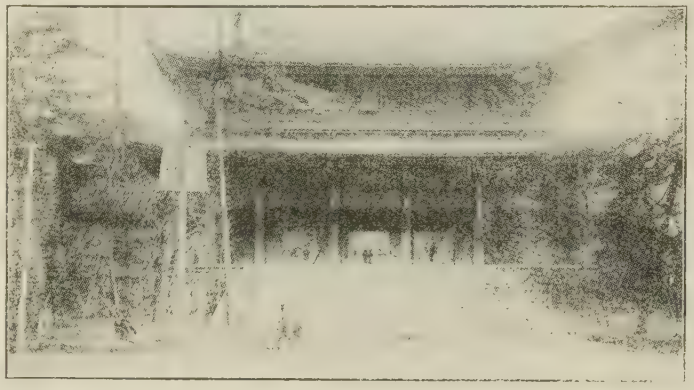
JAPAN, by H. H. POWERS (Macmillan. $2.50). The book of a world traveler and student of civilizations, written with the thoughtful tourist in mind, but not exclusively for him. It is not a guide book in the usual sense and it will find a much wider audience than travelers to the Orient would afford. The author is Director of the University of Travel Bureau who has made six comprehensive tours of Japan, studying its hero tales, history, art, constructive forces, etc. These he interprets in a popular way as he takes his reader from one famous shrine, or beautiful scene, to another. To groups which are studying Japan, as many in our churches are doing this year, this little volume will be a "find," for Dr. Powers helps us to get the Japanese point of view. That this is original he indicates in his first startling sentence, "The world consists today of Europe and Japan." America, he explains, is simply so much more of Europe.

NEW ENGLAND AND ITS NEIGHBORS, by CLIFTON JOHNSON (Macmillan. $2.00). One of Mr. Johnson's interesting books of leisurely travel in the New England states and historic parts of New York and Pennsylvania. The regions visited are chiefly rural and the types of people met and the scenes that surround them are described in intimate style. Scores of excellent photographic pictures by the author illustrate the text. Some of the chapters are about "Valley Forge in Midwinter," "When the White Mountains are White," "In the Adirondacks," "The Home of Fenimore Cooper," "Life on a Green Mountain Top," "Down in Maine," "A Canal-Boat Voyage on the Hudson," "An Autumn Cattle Show," and "Cape Cod Folks."

NORTHERN NEIGHBORS, by WILFRED T. GRENFELL (Houghton Mifflin. $2.00). In this handsome volume are collected old and new stories of life on the cold Atlantic coast of Labrador, with which Dr. Grenfell has so often made his appeal to the American public. We are brought close to the life of fishermen and lumbermen in the widely scattered settlements and to the perilous life of the wintry sea. Dr. Grenfell's ministrations have taken him into strange places and his people, of many types and creeds, have opened their hearts to him and shown him how akin we all are in times of trouble.

ROME IN SEVEN DAYS, by ARTHUR MILTON (McBride. $1.50). The author, who knows Rome, is supposed to act as guide to his uncle and aunt, showing them in seven days the most noteworthy sights in the city. The account of each day's undertaking is pleasantly narrated. One feature is the advice concerning interesting restaurants, together with typical menus of true Italian dishes. An admirable handbook for any one who can give no more than seven days to sightseeing in Rome. The author has also prepared similar guides for London and Paris.

THE FIRST TIME IN HISTORY, by ANNA LOUISE STRONG (Boni and Liveright. $2.00). At the close of the first chapter of this remarkable book the meaning of the title is indicated by the following sentence: "This is Common Consciousness in action, crude, half-organized and inefficient, but the first time in History." Miss Strong acknowledges government inefficiency, red tape, "profiteers and gambling dens and bootleg whiskey and every rotten thing there is anywhere in the world." "But," she says, "it is the only place in the world where I get a feeling of hope and a plan." Miss Strong went to Russia in 1921 as a relief worker and remained till December, 1923. We can have no doubt of her sincerity, or her truthfulness. She cannot be called unprejudiced. She acknowledges that Communism has failed, but she is filled with amazement at the process of development she witnesses and her enthusiasm must be accounted for. She describes what she saw for herself in factories, schools, churches, on the farms, the railroads, the mines, and she writes well. Of course she also accepted official information wholesale. But her book is intensely interesting and worth reading.



Macmillan *From Powers' "Japan"*

TEMPLE GATE IN KIOTO

A TENDERFOOT IN NEW MEXICO, by R. B. TOWNSHEND (Dodd, Mead. $3.50). An English gentlemen, a scholar, translator of Tacitus and other classics, gives in this volume an account of experiences in his adventurous youth when he went prospecting for gold in New Mexico, Colorado, and elsewhere, capping the tale by describing how he drove a herd of mules from New Mexico to Colorado City and Leadville where he sold them at good profit. It is a stirring narrative, with much information about the life and habits of the Navajos and other Indians. In a previous volume, *A Tenderfoot in Colorado*, he told of earlier adventures among the cowboys and miners. And after some years of such life he returned to England, married, and finally settled down in Oxford. During the Great War he taught University boys how to shoot! It is a delightful and refreshing volume of unusual reminiscences.

MAN AND MYSTERY IN ASIA, by FERDINAND OSSENDOWSKY (Dutton. $3.00). Readers of *Beasts, Men and Gods* may have thought that the author of that extraordinary narrative of personal experience had finished his record of strange and dramatic events. But this volume covers a period yet earlier in his career when, on a scientific expedition he visited first "The Land of Vanished Nomads," then "The Tiger Country," then "The Banished Island," and finally "In the Shadow of the Great Altai," in other words the Siberian Plains, the Convict Island of Sakahlin, and the Altai Mountains. Here he underwent adventures which make fiction seem tame. These things happened, most of them, under the old Russian *régime*, when the author was pursuing scientific investigation. He met strange peoples and saw strange sights, often at the peril of his life, all of which he describes with remarkable vividness of style.

CAMERA TRAILS IN AFRICA, by MARTIN JOHNSON (Century Co. $4.00). A fascinating account of the adventures of a photographer and his wife hunting wild animals in the forests of British East Africa, with moving picture cameras. Elephants by the hundreds, lions, tigers, zebras, giraffes, rhinoceroses, hippopotamuses, and other wild creatures were sought in their native haunts and their pictures taken—"still" pictures and moving pictures. This was perilous work and the picture man and his wife narrowly escaped with their lives on various occasions. The book closes with the announcement that the hunters are off again for a five year hunt, back in the same country, with the best apparatus science can invent. Mr. Johnson is a good writer and describes his experiences in a graphic and entertaining fashion. The volume is well illustrated.

TWO THOUSAND MILES THROUGH CHILI, by EARL CHAPIN MAY (Century Co. $3.50). Chili extends from north to south along the coast of South America for a distance as great as from New York to San Francisco, and it is a mountainous and picturesque land. Through this land Mr. May takes the reader, not only showing him the scenery, but more especially the people, their great industries, the hydro-electric development with its immense possibilities, the nitrate industry so important in the war, the copper mines, the enormous vineyards. A chapter is devoted to Don Artuso Allesandri, the president of Chile, a firm believer in democracy, the idol of the working classes, and an ardent prohibitionist. Another chapter explains the Tacna-Arica question, in which the peace of Peru and Chile is involved, the United States government acting as arbiter. All this, and much more, is treated in delightful fashion, with abundant entertaining narrative of personal experiences. There are a score or more of illustrations.

Recent Biography

THE LIFE OF HENRY FOWLE DURANT, by FLORENCE MORSE KINGSLEY (Century Co. $3.00). The story of the Founder of Wellesley College is full of interest. Mr. Durant was a remarkable man, a talented lawyer, a successful business man, one of the first champions of the higher education of women. His religious experience was remarkable. At one period he had been agnostic. Then sorrow came, the loss of his children, and it changed his mind and heart. He gave up the practice of law and determined to devote his life to the service of God. For a few years he lived as an evangelist. But the vision came to him,

chiefly in connection with the death of his eight year old son, of a Christian College for women, based on the Mt. Holyoke idea. Henceforth he devoted his labors to building this college. The whole story is told in this volume, with graphic skill and intense interest. The author entered the college in its second year, 1876, and writes with the personal affection of an old graduate who knew the founder of the College and relates what she saw and heard and experienced.

UNWRITTEN HISTORY, by COSMO HAMILTON (Little, Brown. $4.00). A fascinating autobiography of a fascinating and remarkable man, novelist, playwright, editor, caricaturist, army officer. His first novel was published when he was scarcely twenty-one. His first important novel was *The Blindness of Virtue*, which he also dramatized. As a dramatist, most of his plays were written for Frohman, among them *Cinderella of Berkeley Square*, *The Beauty of Bath*, *The Silver Fox*, etc. Sir Philip Gibbs, the famous war correspondent, is his elder brother, and A. Hamilton Gibbs is a younger brother. He met and knew every one notable in the world of letters, and in fact nearly all the famous men of the day appear in this delightful volume of sparkling reminiscences. The pages are filled with interesting descriptions of prominent characters and important events, and abound with humorous anecdotes. The wit, wisdom and ability which characterize the author's novels and plays are displayed in this, his latest literary work.

ALEXANDER WHYTE, by G. A. FREELAND BARBOUR (Doran. $6.00). The subject of this fascinating biography was born in 1836 "in a poor rank of life," the son of humble Scotch peasants; he died in January 1921, one of the leading preachers and teachers of his generation. This volume tells how the lad began work at the shoe-making craft, then became a school-teacher, then a student in Kings College, Aberdeen; then went for his theological course to New College, Edinburgh. Years in the ministry followed, in Glasgow and Edinburgh, and finally came his appointment in 1909 as Principal of New College, Edinburgh. This is only a bare skeleton of events which the biographer covers with a vigorous account of living, powerful, wide-spreading influences. A host of the famous men of his days march through the pages as his life comes in touch with theirs.

COLLIER OF MANCHESTER, by REV. PROF. GEORGE JACKSON, D.D. (Doran. $2.00). Rev. S. Parkes Cadman says of the Manchester Mission that it is "the premier exhibit of its kind in the Christian world." This Mission is a monument of Mr. Collier's life work and in this brief biography is an account of his preparation for the work, the beginning of the Manchester Mission under his leadership, its development to a thoroughly organized institutional church and the man himself as Lover of Souls, Worker, Philanthropist, etc.

FAMOUS AMERICAN AUTHORS by SARAH K. BOLTON (Crowell. $2.00 net). A new edition of an admirable book which first appeared thirty-five years ago. It is a collection of life stories of famous authors with several added to those contained in the earlier editions. The stories are delightfully written and clearly reveal the characters and more significant achievements of each author with well-chosen quotations from the writings of each. The twenty-one authors presented include Washington Irving, Bryant, Prescott, Emerson, Hawthorne, Longfellow, Whittier, Lowell, Harriet Beecher Stowe, Motley, Whitman, Howells and Burroughs. A good portrait of each author is included.

Our Readers' Forum

Need to Get Together

To the Editor of The Congregationalist:

I was interested in Doane Robertson's comment on my little article on "Knowledge and Goodness." I do not believe that the matter is as exactly divided as Professor Robertson indicates. I do believe that Mr. Van Doren was calling attention to the inadequacy of an unintelligent goodness. The reaction in the Senate and among the people generally with regard to the Japanese exclusion act appears to me as a reaction of an unintelligent goodness. No one wishes to value cheaply American patriotism, but that on a slight misunderstanding the American people should breathe threatenings and slaughter, and that the American Senate should disregard the milder tone of our own State Department, is an indication that we need balance, the balance of an understanding heart. The Ku Klux Klan, Fundamentalism, and many other unintelligent movements, are the activities of good people who do not know enough of the facts to make an intelligent conclusion.

It appears to me that Mr. Van Doren's position and my own can both be justified only when one thinks of religion. Often religion is pure superstition and produces a spiritual obscurity and prejudice which defeat the end desired. On the other hand, there is an intelligent movement, as Professor Robertson suggests, divorced from ethical loyalties. Therefore, it is the religious spirit which generates a love for truth in all its aspects and devotes life to enduring loyalties, that seems to be the end. In a way, then, I should say that both Mr. Van Doren and I were in the right. What we need to do is to get together in our views.

Beloit College, IRVING MAURER.
Beloit, Wis.

The Reality of the Spirit

To the Editor of The Congregationalist:

Once again there is going the rounds of the college student papers the story of the college chapel visitor who is reported as looking over the student-body and then fervently praying for the institution. It's supposed to be humorous—maybe it is to those to whom it is new.

But the story suggests a serious reflection: Should not the Church and Christian people generally visualize more than we do, not only the students and their tremendously potential influence, but also the professors and instructors of our colleges and universities, particularly of our schools of theology, and pray earnestly for them?

I am not of those who think the Church needs to fear the influence of consecrated scholarship even though its findings may for the time being seem destructive. But scholarship that is not consecrated, pure intellect that is not vitally affected by, or at least tinged with, a devout spiritual experience—such scholarship needs to be feared for its influence upon the plastic minds of those young truth-seekers who day after day come under such influence. "For our instructors and professors in theology we beseech thee to hear us, good Lord!"

I have in mind two concrete cases. Before me lies a letter from a student who last year was in the Oberlin School of Theology. In writing of the effect of his studies on his life, he says: "My views on some things were turned topsy-turvy by Dr. Bosworth, but it gave me no bother at all because all the while I could see that I was coming to a better understanding of Jesus, and to love him more. And all the while I felt that my thought was being guided by one who knew him and loved him far better than I." Surely that is the sort of teaching the Church needs.

Some months ago, I was talking to an instructor in theology in a popular mid-West institution, and I begged him for the sake of the young men in transition to go a little easier in his smashing of their idols. He demurred that it was as essential for the class in theology to pursue their studies in the scientific spirit as it was for the class in anatomy over in the medical school. My rejoinder was this: I had sat in lectures with the senior class of the school of medicine, and I recalled the very prominent physician-lecturer saying to his students in substance: "Young men, if you would be successful physicians you must enter the sick room with a different spirit than you entered the dissecting room. Hold the thought that there lies before you not a mere cadaver awaiting your scientific demonstration, but a quivering, living human being composed not only of flesh and blood and sinews and organs, but of nerves that tingle with the feelings and emotions and sentiments of a living spirit. Perhaps your most valuable assistance in the sick room will be through appeal to the Unseen Spirit that you never encountered in your cold, scientific dissection."

Surely, the successful instructor in theology must recognize that spirit at least as much as does the lecturer in medicine! Let the Church pray for these men that they be not enmeshed in their absorbing mental processes, but recognize also the reality of the spirit—the reality of the spirit in the lives of their students, instructing them that whether of Modernist or Fundamentalist persuasion their most successful appeal will be to the spirit life in others.

Hartington, Neb. LOUIS HIEB.

Equipment of Missionaries

To the Editor of The Congregationalist:

I wonder if you can spare me a bit of a corner in which to venture a suggestion about equipping missionaries? "Once upon a time" a lady who is a member of Dr. Potter's church was in one of the stores to purchase some article for her husband. At the moment the clerk was selling some neckties to an Italian, who, as the ties were displayed, told that he was about to return to Italy, and laughing, said, "I buy for my cousin. How happy those will make him! Our folks always prize what we bring from this America when we get home." The lady forgot her errand, and speaking to the man, asked if she might give him something to take home. Wondering somewhat, she took him to the Bible House and bought an Italian Testament for him. From that time she has kept up the practice of placing Testaments in the hands of every Italian, Protestant or Catholic, when she learns that they are to return to their homeland. Some people would call this equipping missionaries, but she simply says that "it is all because that man said that that which they bring from America is prized." Sometimes she is asked if she finds that it accomplishes any good. She answers, "I do my part, and God will do the rest, for his Word cannot return unto him void of some effect where it is so greatly needed."

Hartford, Ct. W. H. MORSE, M.D.

WITH THE CHILDREN

Why Song Sparrows Sing

By Marian Willard

Both Mr. and Mrs. Song Sparrow were busy, very busy indeed. Five hungry babies and a house to look after was quite enough to keep Mrs. Song Sparrow busy, while Mr. Song Sparrow went flying over Pleasant Meadows, and the Grove of Pleasant Shadows, to find grubs and worms enough to feed five hungry babies, his wife, and himself.

One day, when all the hungry children were chattering for their breakfast, Mr. Song Sparrow came flying home with something in his beak that wasn't a grub or a worm or a weed seed. It was a command from the Queen of the Sunshine Fairies! And it commanded all the birds to appear at the Grove of Pleasant Shadows at daybreak on the morning of the next new moon, to see which of all the feathered tribe should have the honor of being called the Queen of Song. The invitation itself was lovely,—written on a wild-rose petal, bound with the silver ribbon of a cobweb, sealed with wax from the honey-bee's hive, and finished with a tassel of silk from the milkweed pod. All the baby Song Sparrows chirped with glee as they saw the shining tassel swing as their father and mother read the invitation.

"We can't sing," said Mr. Song Sparrow. "None of the sparrow family can sing."

"But we must go," answered Mrs. Song Sparrow, softly. "We must obey the command of the Queen of the Sunshine Fairies."

So Mr. and Mrs. Song Sparrow planned to go to the concert, although all that either Mr. or Mrs. Song Sparrow ever tried to do was to sing a little song to the baby Sparrows, safe in their nests at night.

By the next morning all the birds had received their invitations, and you should have heard the music ringing happily through the Grove of Pleasant Shadows. Mrs. Thrush, Mr. Catbird, and Mrs. Oriole practiced all the trills they knew. Funny old Dr. Crow flapped to the top of the tallest pine and tried to sing "Caw-caw," so that it sounded like a real tune. He practiced all the morning before he found out that he could not sing even one caw that any one wanted to listen to.

Mrs. Song Sparrow said to her husband. "There are so many birds who will try for the prize, I think that we had better not try at all. We can't get any reward for our singing, for we can't sing."

"No," answered Mr. Song Sparrow, "we can't sing. Not one of us sparrows can sing, but maybe we can help the ones who can, to sing even better and in that way we'll play a small part."

So Mr. and Mrs. Song Sparrow spent no time practicing, but hunted food for their hungry babies and watched and listened to know what the other birds were doing.

Mr. Blue Jay said: "I am sure to get the prize, because no one else has so strong a voice as I. When I sing no one else can be heard. I am sure to be called the greatest singer of all the birds."

Mrs. Bluebird flew anxiously about, and said to every bird who had time to listen to her: "Oh dear, oh dear, I can't leave my family to go to the concert. Oh dear, oh dear."

Mr. and Mrs. Song Sparrow fed their babies while all the rest of the birds prepared to sing at the festival. The day before the concert the birds began to arrive. Miss Nightingale arrived early. She was so fine a singer that she felt sure she had a chance of winning the prize, and she needed time to rest before she sang.

"Glad you're here," chirped Mr. Song Sparrow. "Now here is a nice, quiet place for you to rest before you sing tomorrow morning." The Song Sparrow babies, snugly put to bed, promised to be very still and listen to the songs of all the birds in the early morning.

Queer old Mr. Whippoorwill and Judge Owl traveled at night. Song Sparrow found a nice place for Whippoorwill, deep in the Piney Grove, and Mr. Owl found a nice, dark hole ready for him to rest in. "Glad you're here. Glad you're here," chirped the busy little Song Sparrows."

Mr. Song Sparrow found a nice place for Mrs. Oriole to swing her nest while she sang before the Queen. Next, she heard Mrs. Bluebird call to her. Mrs. Bluebird, caught by the foot in a tangle of catbrier, could not free herself. Mrs. Song Sparrow rescued her and she flew away with a sweet "Thank you, thank you, thank you." Then Mrs. Song Sparrow heard a soft flutter of wings and turning, saw the littlest fairy of all crying, "Dear, dear, oh dear me!"

"What in the world has happened to you?" asked Mrs. Song Sparrow.

"Dear me, dear me, I'm caught, and I can't get away."

Sure enough, she was caught. Her long, golden hair and her skirt of gossamer were caught by the sharp thorns of the brier bush so that she could not move, despite the fluttering of her bright wings.

"I asked Mrs. Bluebird to help me, but she flew away to her little ones. I asked Mr. Catbird to help me, but he was singing so loud that he could not hear me call. Do you think that you can help me?"

"Yes, yes, yes," said Mrs. Song Sparrow. "I know I can," and she tugged and pulled at the sharp thorns with her sharp little bill till the little fairy flew away with a flash of her wings to join the other Sunshine Fairies in Pleasant Meadows.

Then Mrs. Song Sparrow flew busily about to find a nice, safe hole for little Mrs. Bluebird's babies to nest in while their mother went to the concert.

Early next morning every bird flew to the Grove of Pleasant Shadows. Mr. Crow flapped heavily to the top of the tallest pine tree. Little Miss Hummingbird, who never sings, perched in the heart of a morning-glory, looking more like a fairy than a bird.

When Queen of the Sunshine Fairies arrived on a golden sunbeam, she said, "This morning we are to honor the bird who will be our Queen of Song. I, with my court, will decide. We will hear the concert." She waved her wand and the birds began to sing.

Mrs. Thrush sang a song clear and deep as a 'cello's notes. Mrs. Catbird sang a jolly song and wove into it the notes of all the birds. Mrs. Robin sang a gay, saucy song that ended in a whistle. Mrs. English Sparrow tried to sing and failed. Then Miss Nightingale sang a lovely song of strange lands beyond mighty rivers. One by one they sang before the Queen. Long after the sun was up, the Grove of Pleasant Shadows rang with their music.

At the end, the Queen of the Sunshine Fairies said: "I have listened with great pleasure to your music. It is not easy to decide which bird sings the sweetest song. The Sparrow family has not been a family of singers. Yet the other evening as I flew by the Song Sparrow's nest in the twilight I heard Mrs. Song Sparrow singing the sweetest of lullabies to her babies. I wish now to have all the birds hear Mrs. Song Sparrow sing."

Poor little Mrs. Song Sparrow was so frightened that as she hopped to the foot of a little cedar tree and opened her mouth to sing, no song came.

"Oh, no," said the Queen, "you must sit high, where all can hear your song. Hop to the top of this cedar and sing to us all."

Mrs. Song Sparrow, more frightened than ever, tried twice, but not one note could she sing.

Then the little fairy who was caught in the briers raised her wand, and Mrs. Song Sparrow sang. Instead of the lullaby, out rushed the words that she had been saying all day: "Glad, glad, glad, glad you are all here! Glad, glad, glad you are all here!" It was the happiest, jolliest, most rollicking tune anybody ever heard. Clear and clearer grew the words, sweeter and sweeter grew the tones. Little Mrs. Song Sparrow sat on the tiptop of that little tree, in plain sight of all the birds, and made the Grove of Pleasant Shadows ring,—"Glad, glad, glad! Glad you all are here!"

Presently the Queen of the Sunshine Fairies raised her wand and every one was still. "I give a laurel leaf to Miss Nightingale, and declare her the Queen of Song." Miss Nightingale flew up to receive her prize and took the laurel leaf in her bill.

"I have something more to say," the Queen went on. "Mrs. Song Sparrow has not been too busy to help us all. As a reward I give to all Song Sparrows the gift of song above all sparrows. Always will they sing a song of joy!"

So that is why, in every month of the year, you may hear the song sparrows, sitting at the tiptop of a little tree, singing a song of joy.

"Glad, glad, glad! Glad you all are here!"

(*All rights reserved*)

Who Is It?

By Aunt Sally

Guess who it is I like so well?
His praises I would gladly tell;
In love with him I deeply fell:
My Teddy-bear.

His small black eyes are very bright,
His fuzzy arms are—oh, just right;
He is so nice I hug him tight:
My Teddy-bear.

I know he must be fond of rhymes;
I read him this, he smiles betimes;
Oh! I do have such lovely times
With Teddy-bear.

His head is turned to look at me,
His arms stretched out; 'tis plain to see
He really, truly seems to be
A "perfect bear."

OUR INVALID PARISH

Winfred Rhoades
Pastor

Half-Sick-Half-Well

". . .You might have something to say to the people who are neither sick nor well. . . .The kind I mean are in particular those who are never ill, and are able to go through the usual motions of life, but there is a something always hampering, and since no one understands them they are thought 'queer'. . . .My own dilemma is that I can't work full time, or over-long half days, or in a hectic place. The man that I was working for is worse off, because while he can work long hours something keeps him from putting in enough energy to earn a living." So writes H. L. F.

No doubt the number is large of those who are under the necessity of driving themselves to each day's tasks with a stick. And many are the others who, though urged by the goad of some fierce inner energy to rush to the tasks their fingers are itching to perform, find their powers languishing before stronger men reach the middle of the day's activities. It takes courage to look life in the face, when the powers are never sufficient for life's common demands. But by wise thrift with regard to time and strength many a one has finely fulfilled the real duties of life, and turned into success what would otherwise have been failure.

Not a little of the world's most valuable accomplishment has been made by those who were obliged to count out their pennies of energy with never-ending economy. Take William Wilberforce, that illustrious spirit whose twenty years of untiring struggle for the abolition of the slave-trade brought to him the splendid title of "Attorney-General of the unprotected and of the friendless." He was hampered, we are told, by troubled eyesight, a weak body, and a general condition that demanded continual vigilance and obliged him, if he would work, to force himself to it.

We admire the fine quality of a life like that. But let it be remembered that all the world over there are heroes of the arduous way who will never become famous, yet whose lives are just as much worthy of honor. Few are their worldly rewards, yet without the world's encouragment they are doing their part well. They brush aside their limitations, or smash them down, and find a way of living in spite of them. For these the problem is complicated in a way that William Wilberforce knew nothing of. He did not have to question where next week's food and next winter's clothing would come from; he could save his energies for the service of humanity. These others are obliged to hunt for a living wage in a society that likes to exact its pound of flesh for every dollar it gives out in pay.

There are people living on charity whose only request of society is a task within their powers and a sufficient wage to pay their modest expenses. There is work they could do, and do well. There are needs that employers, of one kind or another, could afford to pay them to fill. But how bring together the part-time or easy jobs, and the needy people? There is genuine need of some deliberate effort to solve this problem. The person who will do so will perform a service to society as well as to the individuals who are in need. Can any one make practical suggestions for doing so to Our Invalid Parish?

Closet and Altar

IN TROUBLED HOURS

What time I am afraid I will trust in Thee.—Psalm 56: 3.

Blessed is the desperation which catches at God's hand; firm is the trust which leaps from despair.—*Alexander Maclaren.*

I hope to see you in the mountain yet and glad in the salvation of God. Frame yourself for Christ and gloom not upon his cross. His love hath stronger fingers than to let go its grip on us.—*Samuel Rutherford.*

However dark and profitless, however painful and weary, existence may have become; however any man, like Elijah, may be tempted to cast himself down beneath the juniper-tree, and say, "It is enough, O Lord!"—life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—*F. W. Robertson.*

And so, in the strife of the battle of life,
It's easy to fight when you're winning;
It's easy to slave, and to starve and be brave,
When the dawn of success is beginning.
But the man that can meet despair and defeat
With a cheer, there's the man of God's choosing;
The man who can fight to heaven's own height
Is the man who can fight when he's losing.
Robert W. Service.

That man was not meant for gloom and depression, is writ all over his body and soul. For it is only by joy and hopefulness that he thrives. Fear is infinitely more dangerous than courage, for it takes away the power of resisting the thing that is dreaded. The world is an animal that calls for a bold rider. It will throw the coward who trembles as he mounts. It is here, more than in all the theological treatises written in its defence, that Christianity shows its truth to life. It gives men the faith by which they gain a strength to live and to die. At the bottom of it—and here has been all along the secret of its power—there lies an assurance of the wholesomeness of life, of an ultimate good issue of things, and of an assured victory for the faithful soul, which have put a new face on the world's mystery, and given man an abiding reason for being glad.—*Jonathan Brierley.*

Has he not pointed us to ravens, and to lilies, and bidden us learn from them the lesson of living without care? Your cares, poor anxious one are not Christ's yoke. They are a heavy yoke that is all of your own making; but if you took another kind of care—the care of not caring—then you would find Christ's yoke to be easy, his burden to be light.—*C. H. Spurgeon.*

O most merciful God, the foundation of our hope and our refuge in trouble, deliver us from the snares of death; so that, saved from the multitude of troubles which surround us, we may sing praises to thy holy name, in purity and innocence; through our Lord Jesus Christ. Amen.

Sarum Breviary.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Christ in the Home Circle

Comment on the Prayer Meeting Topic for May 11-17

BY CHARLES ERNEST WHITE

Topic: Being a Christian in the Home. Eph. 6: 1-4; Luke 2: 19, 52. (Mother's Day.)

Light from the Bible Passages

Obedience, respect, love, and training are most important stones in the foundation of any home. Without them a home is "shaky." Absence of obedience to parents is anarchy. Obedience is a duty by which we show our likeness to Christ. To show respect and high honor to parents is to fulfill a great command of God and to ensure that the days of life shall not be filled with regret. Uncontrolled tempers have often broken up what would otherwise have been havens of happiness. Home is a training school for all the finer graces of life, especially those which are avowedly Christian. The heart of the home is the mother. And the mother's heart is the treasure chest of all that is most valuable. So it was with Jesus' mother.

Leads for Leaders

Why not make this a meeting, as suggested, centering around the thought of mothers? Try to picture the attitude of Jesus' mother toward him and his attitude toward her. Her love for him. Her perplexity and worry. Her prayers. Was he respectful? Thoughtful? Helpful?

What is the finest gift that mothers make to us? Physical? Intellectual? Spiritual? Artistic? High ideals and ambitions?

What are the finest gifts we can make to them? Co-operation in household cares and tasks? Sharing our pleasures? Responding to their ideals for us? Sacrificial love in return for theirs?

Thoughts for Members

Behind every great and noble man or woman is a figure often unseen, but never unfelt,—a mother.

No angel, but a dearer being, all dipt
In angel instincts, breathing Paradise;
Interpreter between the gods and men.
—*Tennyson.*

A Prayer for Home-Life

Father, this day
For our home we pray thee—
Our home, which, small and unknown though it be,
May yet most plainly show forth
Thine eternal glory:
May thy love everlasting
Be reborn in our home this day:
May we take of the sacrament, all day long,
Of thine own great love in the life of our home;
May we meet with thee here,
May we yet know thee here,
Be drawn very close to thy side,
See revealed, in mysterious splendor,
Incarnate once more upon earth,
Thy life in our home this day:
Ah, Father we pray thee,
Give us grace for this highest and loveliest task,
To build up a perfect home-life,
That shall give to thyself, the Omnipotent God,
Power to create, in weak human lives,
Thine own perfection of love.
—*An Indian Christian.*

NEWS OF THE CHURCHES

Women in the Congregational Ministry

By Rev. Sarah A. Dixon
Hyannis, Massachusetts

The visit to this country of Miss Maud Royden of London, a minister without orders who dared to face the opposition of her own church and preach the Gospel to the common people, reminds us that there are women ministers in our own land who are preaching with orders in their respective denominations and who are doing effective work in a quiet and unobtrusive way. There has come to my notice a modest publication called the *Woman's Pulpit* which gives an account of the gathering of the National Woman Ministers' Association last summer. In looking over the membership of the Association I was struck by the large number of women in the ministry among us. In England the woman minister is a rare person. The pulpits are practically closed to her even as an occasional preacher. In this country at the present time, as far as one is able to ascertain from the Year Books, there are something over two hundred women ministers, not including the Methodists, holding local preachers' licenses.

Rev. F. E. Emrich and Rev. Euphemia Drysdale

Miss Drysdale is a graduate of Radcliffe College and the North Adams State Normal School. She spent twelve years as a church worker in Boston. After a special course at Bangor Theological Seminary she was called to the Congregational church in Windsor, Mass., where she was ordained in 1923.

Considering these facts, it may be of interest to Congregationalists to know about the women in their ministry. How many have we? Where are they located? Are they of sufficient strength to be recognized as an important factor of our church life? Are they increasing at such a rate as to be taken into account when the future of the denomination is forecasted? The surest way to get at all this is to hear from the women themselves. Taking the latest Year Book and going carefully over the list of ministers, I found the names of seventy-five reverend women buried in the forty pages of names; less than one in a hundred. To a personal letter sent to these seventy asking for information concerning training and work, fifty-four answers were received. The women can be classified as follows: seventeen are holding pastorates with their husbands or serving as supplies, four are teaching, five are in the evangelistic field, four are without pastorates at the time of writing, seven are retired, and seventeen are regular pastors. It seems necessary to classify them in this way as our present interest is with the women who are performing the priestly functions and not with the teacher or the evangelist.

Basing an estimate upon the letters received there are 34 ordained women ministers serving our churches either as co-workers with their husbands or alone. This slim number is spread out over the entire country, making it well-nigh impossible to get together in sufficient numbers to force recognition. The 17 associated with their husbands are mostly in the Western states and much of their work is with the Home Missionary churches which afford an attractive field for two ministers associated as man and wife. These women report that they have little college training but by special courses and broad reading have fitted themselves for a work to which they feel they have been called. Our denomination may well be proud of these women who, in addition to the work of the ministry, are bearing and rearing children.

Naturally our keenest interest is with those who are having full charge of churches on their own account, and the list of them is so short it may well be given. Here again the estimate is based upon the letters received:

Rev. Mrs. Anna M. Blandford, Waterloo, Ia.
Rev. Mrs. Ellen C. Bradley, Comfrey, Minn.
Rev. Bessie F. Crowell, Ph.D., Union, Me.
Rev. Rhoda J. Dickinson, Roundup, Mont.
Rev. Sarah A. Dixon, Ph.D., Hyannis, Mass.
Rev. Euphemia Drysdale, Windsor, Mass.
Rev. Grace I. Edwards, Nepaug, New Hartford, Ct.
Rev. Mrs. Jessie Heath, Ferndale, Cal.
Rev. Mrs. Ada L. Heyse, Melvin, Ill.
Rev. Marian H. Jones, Providence, R. I.
Rev. Mary F. Macomber, Central Village, Ct.
Rev. Eva S. Osburn, M.D., Tacoma, Wash.
Rev. Carrie Rideout, Milford, Me.
Rev. Mrs. Rosa A. Robb, Lincoln, Neb.
Rev. Ruth F. Sergeant, Springfield, Me.
Rev. Annie E. Switzer, Severy, Kan.
Rev. Mabel T. Winch, East Arlington, Vt.

These brief sketches of some of our Congregational women ministers are of interest as revealing their education and background and the varied lines of work.

Rev. Grace T. Edwards, after special work in the Hartford School of Religious Pedagogy, was called to the church at Nepaug, Ct., and has served that church 20 years, with the exception of two years in which she completed her course at Hartford. In 1920 she was sent to the Connecticut Legislature for a year.

Rev. Carrie L. Rideout is a graduate of Bangor Seminary. She studied one year at Radcliffe and was ordained in 1915. She was pastor at Burlington, Me., five years, and is now at Milford, and she writes: "I love my work and hope God may use me in it for many years to come."

Rev. Mabel T. Winch, pastor of the Olivet Church in East Arlington, Vt., took a special course in Moody Bible Institute and in 1910 took the church at East Arlington. In 1914 she was ordained, being the first woman in Vermont to be ordained to the ministry.

Rev. Mary F. Macomber's last parish was

A Group of Women Ministers

From left to right: Rev. Alice M. Handsaker, wife of Rev. J. J. Handsaker of Portland, Ore., state director of the Near East Relief; Rev. Mrs. Bertha J. Harris, Ashtabula, O.; Rev. A. Mabel Mannington, Eau Claire, Wis., ordained in 1919; Rev. Minnie Hanley, Shenandoah, Ia., for 34 years in evangelistic work with her husband; Rev. Ada S. Anderson, Omaha, Neb., wife of Rev. Frank H. Anderson of Plymouth Church, Omaha, Neb.; Rev. and Mrs. T. Edward (M. H. Nutting) Davies, Westminster, Ct., who work together as co-pastors.

REV. MAY A. WILLIAMS
After graduating from normal school she married a Home Missionary pastor, later taking a theological course and being ordained in 1909. "My work has all been in connection with that of my husband, usually as co-pastor," writes Mrs. Williams, who is now in Pittsburgh, Pa.

REV. ANNA M. BLANDFORD
She received two college degrees from Kansas State University, and afterwards studied at Harvard Summer School. Following a theological course at Washburn College, she was ordained in 1909. She lives in Waterloo, Iowa.

REV. BESSIE F. CROWELL
Pastor of the First Church, Monmouth, Maine. For five years she was minister of a Methodist church. Miss Crowell felt that if she was to continue in pastoral work she should be ordained. "After thoughtfully considering different denominations I chose the Congregational."

in Central Village, Ct. She was ordained in 1914.

Rev. M. H. (Nutting) Davies is of missionary parentage, having been born in Harpoot, Turkey. She is a graduate of Mt. Holyoke College, and has conducted work under the A. M. A. and the Education Society. She is also a graduate of the Hartford (Ct.) Hospital School of Nursing and is a registered nurse in the states of Washington and Connecticut. She was ordained in 1923 by the Windham Association, and is now assistant pastor of Westminster Church in Canterbury, Ct., where her husband has been pastor since 1915.

Rev. Rosa A. Robb was trained through special courses and city missionary work. She says: "My experience is that it is hard to secure a church through candidating, as the average church wants a man minister. I have been asked many times if I would advise women to preach and I would answer, 'Yes, where they feel they are called.'"

Dr. Eva St. C. Osburn took a four-year medical course. Ordained in 1917, she has served Congregational churches since. She says: "The happiest hours of my life are those spent in pastoral and evangelical work. I feel there is a place in the ministry for women, and why not in the Congregational ministry?"

Rev. Ellen Bradley received most of her training in England in evangelical work. She was ordained in this country as a co-worker with her husband, and is now serving a church alone in Comfrey, Minn.

Rev. Jessie Heath has been twice married and has brought up two families. She is now serving as pastor in Ferndale, Cal.

Rev. Gertrude Coe of Waterbury, Ct., was ordained in 1902. She had special training to fit her to serve as co-pastor and pastoral supply with her husband. At present she is ministering to her family and has no pastorate.

Rev. Ada S. Anderson of Omaha, Neb., writes: "In my case my church duties have not interfered with my home. In fact, I believe the systematic way I've been forced to plan has tended to a better home life."

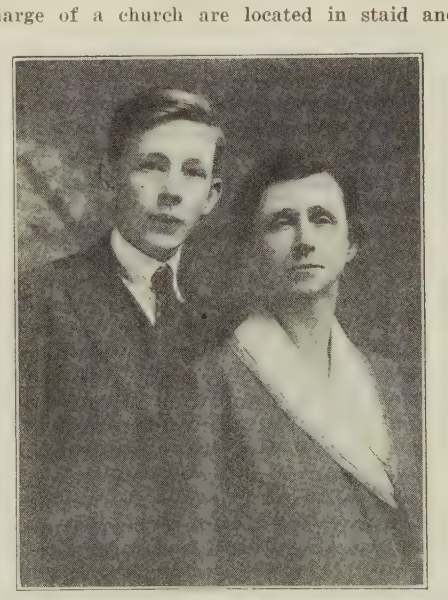
Rev. Alice M. Handsaker is a normal, college, and theological school graduate, and was ordained in 1919. Her husband, a minister, is state director of the Near East Relief. They have three children.

Rev. Minnie Hanley has been 34 years in the evangelistic work with her husband and is the mother of a large family.

Rev. Ruth F. Sergeant, a graduate of Kenka College, New York, and the Biblical Seminary in New York City, was ordained June 20, 1923, in Bangor, Me., at the annual meeting of the Penobscot Association of Congregational Churches and Ministers. Since October, 1921, she has been pastor of two churches, one at Springfield and the other at Carroll, Me. Her parish is ten miles long and five miles wide. There are no other churches in these communities. The membership in each church has increased remarkably during her pastorate, the Carroll Church having more than doubled its membership.

Contrary to what might be expected, nine out of the 17 women in the list of those in full charge of a church are located in staid and conventional New England. These are the women also who are most thoroughly trained, most of them being college graduates.

Taking it all together, it is rather a poor showing. Evidently the attitude of the Christian public is not yet favorable to the idea of women ministers. I do not mean to say that the public is absolutely opposed to them, but its bearing is that of hesitancy, questioning, and doubt, which amounts to nearly the same thing.



REV. ADA L. HEYSE AND HER SON
Mrs. Heyse, who is in charge of the First Church in Melvin, Illinois, writes: "I am an ordained minister, one of two or three in the state, which does not please me. Three years ago my husband was taken ill. I preached for him before he went home. He died hoping I would go on with the work. This I have done while caring for my three children."

From West to East

OREGON

Addition to Property of Central, Salem

CENTRAL, SALEM, Rev. H. W. Johnson, pastor, is adding to its property a new building which is to be used as a Sunday school room.

Growing Sunday School Needs More Room

ALAMEDA PARK, PORTLAND, Rev. J. M. Williams, pastor, is about to erect an addition to its new church building, to be used by its Sunday school, which has increased tenfold since the arrival of the present pastor. This church is also rapidly approaching self-support.

IDAHO

Boy Scout Activities at Wallace and Mullan

The Boy Scout activities at WALLACE and MULLAN are attracting the attention of the two communities. Members of Wallace Troop No. 1 held a formal investiture ceremony in the Congregational church on March 19. The meeting was entirely in the hands of the Boy Scouts, who initiated two new members. An "all boys" entertainment was given at Mullan on March 22. "The Country Boy Scout" was presented by the Mullan boys on two consecutive evenings, and each time the play drew large crowds. The Wallace boys' orchestra furnished the music. The proceeds will be used in paying for the new Boy Scout hall. Numerous outdoor excursions are planned for the coming season. Work in winter has been confined to scoutcraft and indoor games. Each weekly session has been well attended.

SOUTH DAKOTA

New Church Building for Millboro

MILLBORO is erecting a new church building, 30 by 48 feet, with full basement. The basement is already finished, windows are in, roof is on, and lathing is about done. Money is in hand for a furnace and for seats, lights, books and carpets. A seven-hundred-pound bell has also been provided. This is one of the first country churches in the state.

OKLAHOMA

Waynoka Moving Forward

All departments of WAYNOKA are rallying to active support of the new pastor, Rev. G. K. Goodwin, who began his work in January. A Junior Christian Endeavor Society has been organized with some 30 members, who are to be gathered into a pastor's training class during the Lenten period. Audiences are increasing, a large per cent. of men and boys being a feature. An unfinished basement and a parsonage out of repair furnished practical objectives for activities. The men are at work, and the women by two turkey dinners realized nearly $100, and the needed improvements will soon be effected. Mr. Goodwin has featured old-time songs. The congregation was divided into two groups, each being responsible for the praise services alternate Sunday nights. A men's chorus helped efficiently, and a new and keen interest has been awakened, much to the delight of all.

Another objective adopted for 1924 is the

payment of the missionary apportionment in full. In January the men put on a missionary program; the offerings, together with the contents of the missionary boxes, amounted to 21 cents per member for the month. In February the women took charge, determined to outdo the men. Special efforts like these, supported by effective preaching and pastoral labors by the pastor, afford large hope for lasting results in the parish.

Church Union at Jennings

An attempt is being made at JENNINGS to meet a difficult situation in this oil town, which has a dwindling population. The pastor of the Methodist church is from England and was formerly a Congregationalist. Our assistant superintendent, Lucian J. Marsh, preached in the Congregational church on a recent Sunday morning, after which it was voted to meet a committee from the Methodist church, with a view of discovering some basis of agreement. The following plan was worked out: (1) The Methodist minister to serve the two churches; (2) Union prayer-meetings to be held in the Methodist church; (3) Young people's societies to unite in a League of Christian Endeavor; (4) The Sunday schools, on account of lack of room, to meet separately for the present; (5) Funds for the support of the activities of the church to be raised in the name of the united organization.

Harper County Gains

As the Oklahoma Field Man, Rev. L. J. Marsh recently visited the wide, needy field in Harper County, in northwestern Oklahoma. Rev. W. Z. Whiddon came to the leadership of the people a year ago. He has taken hold with great vigor and devotion. Not only at Doby Springs and Greenleaf, but at district school appointments, such as Star, Woodburnview, as well at Rosston, he has preached and rendered pastoral service. Evangelistic meetings have been held in some places, and the work is gathering strength, the young people particularly offering encouragement. There is promise of one or two new church organizations.

Vinita Larger Parish

Reinforcing the pastor, Rev. J. R. Hewitt, who with the town church and the five rural points, has sturdily sustained the work for almost a year, Rev. George Hughes came to the field early in February. He comes from large experience in town and rural work. He recently served in Phoenix, Ariz. Supts. Ricker and Marsh have been on the field helping to set up the Larger Parish plans. Although roads and weather offered difficulties, good attendance greeted the new pastor, listened to strong sermons, and the interest is kindling for the more adequate program soon to come. Mr. Marsh will help on the financial side by several days of work. The gift of a Congregational Service Ford Car, which will soon be on the field, effects necessary equipment, and the two pastors, with the help of alert and active laymen, look forward to especially fine achievements during the coming season.

COLORADO

Congregational Hospital at Collbran

The organization of the Plateau Valley Congregational Hospital Association at Collbran has recently been completed. The Congregational women of Connecticut placed themselves back of the movement to purchase a suitable building, and through the co-operation of the Church Building Society the property has been secured and becomes a part of the Collbran Larger Parish. Mrs. Omri Daniels, known for 35 years in South Dakota as the "pioneer nurse," and later as the "suitcase nurse" of Spokane, Wash., where she worked among the lumber jacks and those whose earthly treasures were contained in suitcases, becomes the matron of the new hospital. The institution was opened the middle of April.

TEXAS

Long Pastorate at Texarkana

In these days of apparent shortening pastorates, it is refreshing to learn of some pastor ministering to the second and even third generation in the same church. FIRST, TEXARKANA, is arranging to make special observance of the 20th anniversary of the pastorate of Rev. F. E. Maddox of that city. The membership of the church has grown to over 600.

A. R. A.

MISSOURI

Congregationalists at State University

About a year ago a Congregational church was organized at Columbia, the seat of the Missouri State University. The pastor in charge, Dr. D. E. Thomas, is also student pastor for our Congregationalists who are there and in addition teaches accredited courses in the Bible College. A conference committee is now at work planning the securing of suitable equipment for religious and social purposes.

Secretary Patton at Drury College

Dr. Cornelius H. Patton, secretary of the American Board, is to be at Springfield, May 4-5, presenting "Drury at Madura." Each year Drury College presents our work in Madura, when both faculty and students make their foreign missionary offering, maintaining part of the work in the name of Drury.

Parsonage for Reber Place, St. Louis

The parsonage campaign in the Missouri Conference is gradually growing. REBER PLACE, ST. LOUIS, which until quite recently has long been a missionary charge, has just dedicated its new parsonage which was remodeled from a portion of the former edifice, in which the church was organized 30 years ago. Rev. Wilson Bentley is the pastor.

Dr. S. P. Cadman in St. Louis

Dr. S. P. Cadman of New York City was one of the Lenten speakers in St. Louis. In addition to holding noonday meetings in the large Orpheum Theater in the business district of the city, each evening he spoke at the union services in Second Baptist Church in the residential section of St. Louis.

Young People's Institute at St. Louis

A young people's institute for Congregationalists was held at FOUNTAIN PARK, ST. LOUIS, March 29 and 30. Besides local speakers, Dr. J. C. Prince of Topeka, Kan., was present. A permanent organization was effected by the election of a president and a secretary. They hope to meet quarterly, with a desire that this may be the beginning of a permanent and enlarged young people's institute.

INDIANA

Goes to First, Indianapolis

Rev. W. I. Caughran, who began his work with FIRST, INDIANAPOLIS, a few weeks ago, was warmly welcomed by an informal reception in the social rooms of the church on March 14. Supt. John Humfreys, Dean Shailer Matthews, of Chicago, Dr. Charles H. Winders, of the Indianapolis Church Federation, Rev. William C. Bacon, of Union Congregational Church, Indianapolis, and others were present. Dean Matthews stressed the importance of the church as a means of extending good will in the world. He emphasized the need of a program for social betterment and spoke of the fitness of the Congregational church for that particular kind of service. A service of installation will be held in the near future.

Union, Indianapolis, Adding New Members

Since July, 1923, UNION, INDIANAPOLIS, has received 21 members into the church, making the present membership 169. Since the first of the year ten members have been received on confession. The pastor, Rev. W. F. Bacon, makes it a special point to receive people at any service of the church, and very few Sundays pass that some new members do not come in. A building committee has been organized to go forward with plans for a community house to cost approximately $20,000.

OHIO

Union Seminary Man Accepts Newark Call

PLYMOUTH, NEWARK, has called Rev. K. R. Close of Union Seminary, and he has accepted the call to begin in June. During the five and one-half years' pastorate of Rev. C. H. Hanks, who resigned Jan. 1, Plymouth disposed of a burden of debt, redecorated its building and installed a new lighting system. With a fine plant free from debt, the congregation is hopeful of accomplishing great things.

ALABAMA

Motion Pictures at Thorsby

Recently THORSBY used motion pictures as a part of the service on Sunday night. The church was crowded beyond its seating capacity,

CHILDREN'S DAY
HALL-MACK CO. MUSIC FREE

Samples of Services only (6) are free to Pastor, Supt., or Committee

*HELPER No. 10. Price 20c postpaid. Recitations, Songs, Exercises, Drills, Tableau. Primary material, and a Complete Pageant. Send 20c for a copy.

THE AWAKENING. An Easy Cantata for Young People. Complete with music, 25c.

*PANTOMIME FOR "IN THE GARDEN." A beautiful "Silent Drama" of this most popular Gospel Song. Hundreds have presented it. 25c.

PAUL. A Song Story, 25c. Thrilling narrative with music, complete.

MAGNIFICAT. Sunday School Hymnal. Our "Mr. Superintendent Ad" sold thousands. Best book yet. Ends your "musical troubles" completely $30.00, $35.00, $40.00, $45.00 the hundred.

*No returnable samples on these.
Packet Offer: Send 33c and we will mail postpaid, music worth 91 cents.

HALL-MACK CO. } 21st & Arch Sts.,
ADAM GEIBEL MUSIC CO. } Philadelphia, Pa.

Record Books
For the Pastor, the Treasurer, the Clerk, the Church School Superintendent, the Secretary.
ASK FOR CATALOGUES
THE PILGRIM PRESS 14 Beacon St. Boston, 158 5th Ave. New York, 19 S. La Salle St. Chicago

Bibles for Churches
Large assortment, all versions, languages and bindings.
Send for Catalog
Massachusetts Bible Society
41 Bromfield St., Boston

5,000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.
GEORGE W. NOBLE, Publisher
Dept. L. Monon Building. Chicago, Illinois

and many were turned away. Because of this, the use of the motion picture theater, machine, and operator have been offered without charge for any Sunday night they care to use it. The Sunday school has a missionary program once a month, and a parish paper called *Glad Tidings* is published. The church and Thorsby Institute work in closest harmony.

FLORIDA

Crestview Has Campaign for Members

CRESTVIEW has been reorganized, with a new constitution and new officers. The church is in the midst of a campaign for membership and funds for the new buildings, toward which $1,500 has already been pledged. The Crestview church is becoming a real center of the West Florida group.

NEW YORK

Two New York City Organizations Unite

At the call of the directors of the New York City Congregational Church Association, a special meeting was held of the Association two weeks ago at the Church of the Pilgrims in Brooklyn, for the purpose of ratifying the arrangement whereby the City Extension Society of Congregational Churches of New York City and the New York City Congregational Church Association shall become one organization by amalgamation, the new organization to be known under the name of The New York City Congregational Church Association. Similar ratifying action had been taken by the Extension Society, including an application to the court to grant an order authorizing the amalgamation. The Association, at its Monday meeting, also concurred in this. Subject to that order, directors were elected at the meetings of these two organizations, the directorate comprising the present Board of Directors of the N. C. C. C. A.

From this time on, Congregational work in New York City in the matter of church extension and the regular work of the association, will be carried on under one incorporate body. It is anticipated that an executive secretary will be found necessary who shall devote his time to furthering the growth of Congregationalism in the metropolis. Rev. L. T. Reed, D.D., of Flatbush, is president of the board of directors of the new association. The meeting was largely attended and was unanimous in the action it took.

When Sunday Comes

By John Andrew Holmes

When God offers to meet them on Sunday for counsel, some folks modestly exclaim, "How superfluous!"

New Members for Clarkson

On April 6 CLARKSON admitted 17 to membership. A choir has been organized recently and a Christian Endeavor Society started. Rev. J. S. Miller has been pastor there since Jan. 1.

Nazarene, Brooklyn, Well Organized

The work which Dr. H. H. Proctor is doing at NAZARENE, BROOKLYN, is indicative of the trend of development in the direction of work among the colored people in Northern cities. This well-known Congregational leader among his own people has a thoroughly organized church which keeps him busy and also demands the full time of an assistant, Rev. Calvin Lane.

The church building is kept open daily for visitation, consultation, and worship. Dr. Proctor has a social vision which carries out its work through a department of social service with Boy Scout and Girl Scout leaders and a secretary of the department.

The church is at work planning eventually for a community center which shall provide a modern church building and a parish house, with homes for young men, young women, and families. The plan involves a business enterprise and welfare organization work which will make it a center for all purposes to the church, congregation, and community.

The young people support a Christian Endeavor Society and a social organization called a young people's congress.

The Bible school is well maintained and the woman's missionary society is in active work. The Bible school is superintended by J. H. Winder. Every portion of the work shows managerial genius which Dr. Proctor has taught us to associate with his work.

CONNECTICUT

Methodists Pay Tribute to Rev. F. J. Goodwin

It is a fine tribute which has been paid to Rev. F. J. Goodwin as he retires from the pastorate of LITCHFIELD. The official board of the Methodist Church in Litchfield took formal action expressing their regret at the severing of the personal and official relations which had been so pleasant and helpful. They expressed their appreciation of the brotherly spirit, the pulpit ministry so freely given to the Methodist Church, and the way in which the whole community has been enriched intellectually and spiritually by the preaching of Mr. Goodwin. They declared they had found him a public-spirited citizen, ready to lend a hand to any good cause, a man among men whose place in the community will not be easily filled.

Deep River Rededicates House of Worship

DEEP RIVER is enjoying an awakening of its splendid possibilities in ministering to a growing community. Realizing the necessity of bringing up its property to the high standard of other community institutions, the people accepted the challenge of the new pastor, Rev. E. O. Grisbrook, and are now enjoying one of the most beautiful interiors of church auditoriums to be seen. The church has spent $4,500 on its property. The entire woodwork has been painted a flat white with mahogany panelings, the walls a warm grey, the organ painted white with pipes gold-leafed. A new indirect system of electric lighting was installed and a new Wilton velvet carpet laid.

Rededication services were held early in February. Rev. H. A. Morton of Phillips, South Boston, a former pastor, and Dr. Sherrod Soule of Hartford gave addresses, and Rev. Arthur Remington of Ivoryton made the prayer of dedication. A special service of music and dedication in which the congregation participated was used. This meeting was preceded by a fellowship meeting in the afternoon to which the churches of southern Middlesex Association sent representatives. Rev. F. Howard Wells, of Old Lyme, spoke of community relations, and Rev. Gomer Lewis, of Westbrook, of the church and its young people. A desirable feature of the work at Deep River is that there are no over-churched problems. It is a manufacturing village of 2,500, mostly Protestant and nearly all American. The future of the church is full of promise. The young people have a large and energetic Christian Endeavor society. The pastor has charge of a troop of Boy Scouts of four patrols. Congregations have increased considerably and the

NORTHLAND COLLEGE

It has been my privilege to visit Northland College more than a dozen times. I have known the faculty personally, spoken many times to the students, and had personal interviews with many of them.

Northland is a co-operative Christian community, a little democracy of God, where students learn to be Christian through Christian fellowship nd life. Northland does splendid educational work and builds character.

The school is doing greatly needed and strategic work.

Very few better investments in Christian Education can be found.

The present campaign for buildings and endowment should succeed.

No one has asked or even suggested that I make this statement. I do it wholly of my own accord and because of my desire to help this splendid Christian enterprise.

FRANK M. SHELDON

church has accepted a vital program of community ministry.

New House of Worship for First, Norwalk

FIRST, NORWALK, at one of the most enthusiastic meetings held by the church in several years, recently voted unanimously to proceed at once with the erection of a new house of worship at a maximum cost of $145,000. The project has been under way practically ever since the building erected in 1849 was burned several years ago. One hundred and fifteen thousand dollars are already available. The building committee, consisting of the pastor and five others, was instructed and empowered with full authority to carry out its carefully worked out plans and specifications. The new church will be of Colonial simplicity and dignity, and on the site of the old, facing the historic green. It will be of masonry construction, covered with clapboards of Colonial type. The spire will be lofty and of four stories, with a clock in the first. Marble steps will lead up to the front entrance and the portico will be sustained by four large Colonial columns. Three double doors will open into the vestibule, and the doors from the vestibule into the auditorium will be of glass. Stairways at either side of the vestibule will lead to the galleries. In the main auditorium there will be three aisles, the center one six feet wide and the side ones four feet. The auditorium will be 62 feet square and have a seating capacity for 420. The pulpit will be at the end of the church opposite the vestibule. There will be a pastor's study, a memorial room, a choir room and a Bible class room. Corridors will lead past these rooms into the parish house. The lighting will be by concealed lights in the ceiling to give a mellow glow, and the color scheme will be mahogany and white. It is expected that it will take a year to complete the work, and that the remainder needed for the fund will all be raised before the dedication. A few months ago $500 was added to the salary of Dr. E. F. McGregor, who has been pastor 12 years.

E. O. M.

A Congregational preparatory school with a moderate tuition. **112th year opens Sept. 17th.** High elevation. Eight buildings. 100-acre farm. Separate dormitories for boys and girls. Gymnasium. Playing fields. Outing club.
DR. FRANCIS E. CLARK, President of Trustees. CHARLES ALDEN TRACY, A.M., Headmaster, Meriden, N. H.

Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

Cash in advance only.

CAMPS AND VACATION PLACES

The Heights House, Lunenberg, Vt., not far from the White Mountains. We are entering upon our sixteenth successful season for summer guests. Freedom from hay fever brings many here year after year. All modern conveniences—farm products. Booklet. A. J. Newman, Prop.

Cold Spring Farm invites you to spend a restful summer amid beautiful mountain scenery. Home cooking, large, airy rooms. Mrs. N. G. Stevens, Pittsford, Vt.

Wanted—Furnished cottage on Cape Cod, for the summer. Three or four sleeping rooms. Address Box 4028, Chevy Chase, Md.

PASTORATE WANTED

Wanted—Pastorate by college and seminary man of experience, in church that has definite program and wants a modern man with a real message. "R. W.," *Congregationalist.*

Congregational Minister, seminary and college graduate, 1914, desires a change. Several years in present charge, and considered a good preacher. New England preferred. Salary desired, $1,500. Good references. "A. D.," *Congregationalist.*

New England country church; college and seminary graduate; preacher and singer. Congregational Pastor, Dennysville, Me.

TEACHERS WANTED

Teachers wanted for public and private schools, colleges and universities. Fisk Teachers Agency, Steger Bldg., Chicago.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

HELP WANTED

Wanted—Women—girls. Learn gown making at home. Many Spring openings. $35 week. Learn while earning. Sample lessons free. Franklin Institute, Dept. K563, Rochester, N. Y.

Wanted—After July 1, experienced housekeeper and companion in family of two in southern Connecticut village. Must be competent to care for and read to elderly lady. Unquestioned references essential. State qualifications and remuneration expected. Address "C. T.," *Congregationalist.*

POSITION WANTED

A minister's daughter desires position as companion to elderly lady for summer, or might serve as governess for children. Best of references. Address "C. F.," *Congregationalist.*

Home-keeper—Position desired as housekeeper by woman in home of refinement. Address M. B. C., 3 Meridian St., Melrose, Mass.

COUNTRY REAL ESTATE

For Sale—Summer or year-round house with modern improvements near beach and station, garage, 10,000 sq. ft. land. Wm. C. Phillips, Rockport, Mass.

MISCELLANEOUS

Washington, D. C. Mrs. Kern has quiet, homelike rooms for travelers. Running water and private baths. Electric lights. Hot water heat. Garage facilities. Cafes near. Almost down town. Near White House. Write for folder and free map of Washington. 1912 G. St., Northwest.

During the past four years I have advertised in *The Congregationalist* for old postage stamps and have paid out several thousand dollars in amounts from $1.00 to $200 for old stamps. I have dozens of letters expressing satisfaction. I am a collector, specializing in early issues prior to 1870, and prefer stamps on original envelopes or folded letter sheets. I also buy accumulations of loose stamps, collections, etc.; in fact, my forty years' collecting has established an acquaintance with hundreds of collectors that enables me to dispose of anything in the stamp line not needed in my private collection. I invite correspondence from those having old letters and stamps issued prior to 1870. W. W. MacLaren, care The Press, Cleveland, O.

A woman writes: "Stainless Steel Knives went like hot cakes." Many churches raise money by selling one lot after another, because the women who buy them tell their friends. Send for sample knife and our money-raising plan. Stainless Products Sales Co., 734 6th St., Watervliet, N. Y.

Send ten cents for one liberal packet of seeds by mail; Giant Early Cosmos, Red Aster and double Zinnia. Address Cosmos Gardens, South Sudbury, Mass.

Does Your Society Need Money? Our plan has already been used by thousands of church societies, hospitals and others all over the United States. Liberal profits. Write for details. Rustnot Products Co., 452 Broadway Bldg., Albany, N. Y.

Cut This Advertisement Out and send it to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive free John's Gospel, with map and method of interesting others in Bible reading. Tested fourteen years. *It works.*

Handkerchiefs, pure linen. Ladies' $2.35 per dozen. Men's $3.60 per dozen. Postpaid. Samples sent for 50c. Heaton Mfg. Co., 8725 Seventy-eighth St., Woodhaven, N. Y.

Be successful in business, social and spiritual life. Send $1.00. Refund if not satisfied. Dr. Charles L. Burke, M.D., 510 Chambers Bldg., Kansas City, Mo.

For Sale—Parker's People's Bible, 28 vol., new; Biblical Illustrator, 15 vol.; Sermon Bible, 12 vol.; Henry's Commentary, 5 vol.; and one hundred other good books. All in good condition. Price, $50., f. o. b. Rev. W. Etheridge, Maple City, Mich.

Home in the country—forty miles from Boston. Can accommodate two or three persons in beautiful country home, all modern conveniences. Fresh vegetables, cream, excellent table. "I. V.," *Congregationalist.*

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

MASSACHUSETTS

Tablet in Memory of G. A. Tewksbury

An impressive service in memory of a beloved leader was held in the auditorium of TRINITARIAN, CONCORD, on the morning of April 6, just one year after the death of the late pastor of the church, Rev. George A. Tewksbury. A beautiful bronze tablet in memory of Mr. Tewksbury was unveiled with appropriate ceremony. The tablet, which was the gift of the people, had been attached to the front wall of the auditorium, and was veiled with the flag in recognition of Mr. Tewksbury's patriotic character. The present pastor of the church, Rev. Gail Cleland, preached on "The Apostolic Succession," taking as a text the words of Paul, "I have planted, Apollos watered, but God gave the increase." Prayer was offered by Rev. W. J. Batt of Concord Junction, contemporary and lifelong friend of Mr. Tewksbury. Then, while the congregation stood, the cord which bound the flag was

THE PLACE TO REST

WANGUM LODGE

ROCKY HILL, CONN.
(8 miles from Hartford)

An Ideal Vacation Center

Men and women welcome for meals
Only women overnight guests

MARGARET C. COOK, Hostess

Opens May 1 **Folder on request**

CHINQUEKA CAMP For Girls
Among the Litchfield Hills
On Bantam Lake Conn.
A healthy, happy, helpful vacation place for forty girls, 8 to 14, under home influences. Woods, fields, and lake at 1000 ft. elevation. Land and water sports. Careful training; sympathetic comradeship. Tents, lodge, cottage with modern plumbing. Abundant table with farm and dairy products. Moderate rates. 10th season.
DAVID LAYTON, Director, 669 Dawson St., New York City

QUINNEH TUK Camp for Boys, Northfield, Mass.
June 30–Sept. 5—$150. The Outing a Boy Likes Best. Field and water sports. Adventure trips over unblazed trails. Indian tribes and pageants. Trained councilors. Abundant table. Established 1902. Opportunities for approved boys who desire to reduce camp expenses. Booklet.
HOWARD A. M. BRIGGS, owner and headmaster.
Address George W. Smith, Secretary, Northfield, Mass.

MARBLEHEAD, MASS.
THE LESLIE
A quiet, cosy little House by the sea. Opens June 28th. Private baths. Descriptive booklet. 20th season.

slowly released by little George Edmund Shrewsbury, grandson of Mr. Tewksbury, and the flag returned to its place beside the tablet. Mr. Cleland then read from the bronze plate the memorial inscription, and the service closed with the singing of "Faith of Our Fathers," and the benediction pronounced by Mr. Batt. The inscription on the tablet is as follows:

IN MEMORIAM
Rev. George A. Tewksbury
1839-1923

Pastor of this Church for thirty years
For him, the call to the ministry was no mere vocation; it was a God-given commission. He labored always as fulfilling the high trust of his Lord. He won the respect of intelligent men and the love of little children. Kindly in spirit, yet possessing something of the iron of the crusader, he went about summoning men to rise up and follow Christ. His last message to his people was, "Beloved, now are we the sons of God."

NEW HAMPSHIRE

Mr. Guptill Becomes State Field Worker

Rev. O. J. Guptill, who recently resigned from the pastorate of NORTH, MEREDITH, has accepted the appointment of assistant to the secretary of the State Conference with the title of field worker, with headquarters at Concord. During Mr. Guptill's five years at Meredith the Free Baptist church was united with North Church, and there was a net gain of over 20 per cent. in membership. The plant was renovated and enlarged, until today it is one of the most complete in the state. Benevolences were more than doubled, and the work for the young people in the church school and other organizations has resulted in a strong group of loyal youth pledged to the church and its program. Much credit for this is due to the tireless work of Mrs. Guptill, who ably seconded her husband's work in all his parishes.

Mr. Guptill will be missed in the larger community work at Meredith, as he was chairman of the local branch of the Red Cross, probation officer for the local municipal court, and an active member of the Chamber of Commerce. He will be able to continue as officer of the State Conference and of the Merrimack Association, of which he is a member.

Church and Ministerial Record

Calls

BALL, J. E., Atlantic, Ia., to Pierre, S. D. At work.
BOYLES, C. D., Oakland, Cal., to Grace, Oakland.
BRAKEMEYER, G. L., formerly of Lodi, Cal., to Biola. Accepts.
CLIFFORD, A. W., Windham, Ct., to Pilgrim, North Weymouth, Mass. Accepts to begin in June.
CLOSSON, H. H., student, Boston University Theological School, to Lancaster, Mass. Accepts.
FERNER, W. J., Omaha, Neb., to Anita, Ia. At work.
HARDING, T. H., to Nisland, S. D. Accepts to begin May 15.
HEYWORTH, J. R., Park Manor, Chicago, Ill., to financial secretaryship of Chicago Seminary for State of Illinois. Accepts.
KELLY, J. J., Lockeford, Cal., to Soquel. Accepts.
LOCKWOOD, D. C., to Park, Berkeley, Cal.
LOCKWOOD, I. F., Headland Group, Ala., to temporary pastorate, Crestview Group, Florida. Accepts.
MAIER, K. K., Odessa, Wash., to Ebenezer, Lodi, Cal. Accepts to begin June 15.
MARKS, R. M., St. Louis, Mo., to Carter, S. D. At work.
PITTMAN, H. H., Shenandoah, Ia., to First Springfield, Ill. Accepts.
RADER, WILLIAM, formerly assistant, First, Oakland, Cal., and pastor, Third (now Mission Park), San Francisco, to supply, North, Berkeley. Began May 1.
SHARPE, JOSEPH, McLaughlin, S. D., to Willow Lakes. At work.
SMITH, FRED, Carthage, S. D., to Newton, Kan. At work.
THRALL, W. H., Huron, S. D., to Brentford.
WAKEFIELD, WILFRED, Alcester, S. D., to Gregory. Accepts to begin June 1.
WILDER, G. B., Clear Lake, Ia., to Humboldt. Accepts.

Resignations

COZAD, S. E., Second, Putnam, Ct. Effective July 1.
HEWITT, J. R., Vinita, Okla. Effective June 1.
JAEGER, J. P., Sunset, San Francisco, Cal.
KRUMLY, ROBERT, Corbin, Ky. Effective April 17.
LITTLE, E. R., Nisland, S. D. Effective May 1.
MILES, A. W., Le Mars, Ia.
MITCHELL, G. W., Gregory, S. D. Effective June 1.
RAHENKAMP, W. T., Golden, Ia.
RESEIGH, HARRY, Cottonwood, S. D. Effective May 15.
WILLMOTT, B. A., Eliot, Roxbury, Mass.
WITTLIG, EMIL, Hermosa, S. D. Effective Mar. 31.

Easter Accessions

	Conf.	Total
CONNECTICUT		
Simsbury	19	20
Torrington, Center	21	35
Wauregan	4	5
MAINE		
Bar Harbor	15	18
MASSACHUSETTS		
Bradford	23	27
Dorchester, Pilgrim	26	31
Holden	23	31
Huntington, Second	13	20
Jamaica Plain, Boylston	18	22
Northampton, Edwards	47	89
Roxbury, Eliot	8	15
Somerville, Broadway-Winter Hill	58	76
West	41	61
South Hadley	24	34
Springfield, Hope	70	84
Sturbridge, Federated		19
MICHIGAN		
Detroit, Boulevard	20	29
Pontiac, First	92	109
NEW HAMPSHIRE		
Henniker	9	11
Littleton	8	0
NEW JERSEY		
Passaic, First	21	38
NEW YORK		
Brooklyn, St. Paul's	18	22
Phoenix	11	18

For every boy graduating from high school—
For every boy entering college or the struggle of life—

What Is Your Name?

(More "Yale Talks")

By Charles Reynolds Brown

Dean of the Divinity School, Yale University, and Pastor of the University Church

A collection of the famous "talks" which Dean Brown has delivered before the undergraduates of Yale, Harvard, Princeton and other universities.

$1.50 at all bookstores

Yale University Press

New Haven Connecticut

A New Book *A Live Subject*

What Is Professional Social Work?

A clear and definite answer to this question and the reasons for his answer by L. A. HALBERT, M.A., Executive Secretary of the Council of Social Agencies of Kansas City, Mo.

A colored chart, which diagrams the field of social work and enumerates the different kinds and the steps involved in each, accompanies the book.

The book has already been adopted as a text book by Missouri University, North Carolina University, Minnesota University, University of Southern California, and various other colleges.

COMMENTS ON THE BOOK

Dr. Graham Taylor, Eminent Teacher, Writer, and Social Worker:
"His clear and concise little volume will be welcomed alike by the worker on the field, the executive in the office and the donor or director.
"It would be a suggestive text for a course of study on the field and requirements of social work. . . . "

Charles A. Ellwood, Ph.D., Professor of Sociology, University of Missouri:
" . . . You have covered a wide field in a brief compass in a remarkably clear and practical manner. I find that the book is especially well adapted for students' use, and we expect to make use of it in our class in Social Case Work at the University of Missouri next year. . . . "

Elmer Scott, Executive Secretary of the Civic Federation of Dallas, Texas:
"That is an admirable book. . . . The chart is in itself worth the price of the book."

The Journal of Applied Sociology:
"A splendid chart that summarizes the entire field of social work almost at a glance, is given."

Robert A. Woods, Head Resident, South End House, Boston, Mass.:
"One who keeps this book nearby cannot fail to have his thoughts quickened to the many clues which each phase of social work, up and down the scale of need and aspiration, can offer to every other. It will aid distinctly in this way in opening up one of the largest and most urgent possibilities of the next stage in the history of social work."

Prof. L. M. Bristol, Professor of Sociology, University of Florida:
"You have gotten out a hand-book that will be of the very greatest service to social workers. . . . The chart is especially suggestive."

The Survey, New York:
The Survey of June 15, in commenting on book sales at the National Conference meeting at Washington, D. C., says, "*What is Professional Social Work?*, by L. A. Halbert, swamped all other sales at the Conference."

Kansas City Star, May 12, 1923:
"A thoughtful and practical little book."

Sold by THE SURVEY, 112 E. 19th Street, New York—Price $1.50

For special rates to libraries and colleges write direct to the author
408 East 11th St., Kansas City, Mo.

OHIO		
Cuyahoga Falls, First	3	11
Lorain, First	2	6
Sullivan	9	14
Sylvania	10	16
PENNSYLVANIA		
Scranton, Plymouth	17	17
RHODE ISLAND		
Cranston, Franklin	10	13
Providence, Free Evangelical	3	21
VERMONT		
Bennington, Second	17	25
Essex Junction, First	14	16
Hyde Park, Second	9	12
WISCONSIN		
Kenosha, First	14	17

Accessions

(Not Easter)

CONNECTICUT		
New Canaan, April 13	9	10
Poquonock, April 13		68
ILLINOIS		
Chicago, Bryn Mawr	33	78
New First	2	9
St. Paul	23	24
MICHIGAN		
Detroit, First	7	16
Polish	3	3
NEW YORK		
New York, Broadway Tabernacle	11	22
NORTH DAKOTA		
Dogden		5
PENNSYLVANIA		
Audenried		6
WISCONSIN		
Fond du Lac, Plymouth		39

ANNUAL MEETING

In accordance with the by-laws of the Congregational New West Education Commission, the Board of Directors voted to call a meeting of the Congregational New West Education Commission for the purpose of electing officers, directors, and corporate members, and for the transaction of any business which may come before the meeting, said meeting to be held in Room 500, Congregational House, Tuesday, May 27th, at 10 A.M.

F. M. SHELDON,
Recording Secretary.

THE
"MONEY EARNING PLAN"
FOR
Church, Society or School Fund.
"EARN IT WITH CANDY"
Copyright 1924 by Charles R. Davis
Finest quality, quick sales.
No money needed to start.
For details write CHARLES R. DAVIS
(Established 1905)
184 Ward Street Newton Centre, Mass.

GOLDEN RULE IN INDUSTRY
Produces contented employees, obviates strikes, speeds up production, pays increased profits.
Installations made in industrial plants under direction of experienced adviser. Send for folder.
Ruth White Colton, 521 Monroe St., Brooklyn, N.Y.

Massachusetts General Hospital
Training School for Nurses. Established 1873. 1,500 Graduates. Prepares its students for advanced positions. For particulars consult Circular of Information. Address SALLY M. JOHNSON, R.N., *Supt. of Nurses,* Boston, Massachusetts.

The Pratt Teachers' Agency
70 Fifth Avenue, New York
Recommends teachers to colleges, public and private schools in all parts of the country.
Advises parents about schools. WM. O. PRATT, Mgr.

Offering Envelopes
For all purposes. Prompt Service
Ask For Prices
THE PILGRIM PRESS 14 Beacon St. Boston
156 5th Ave. New York
19 S. La Salle St. Chicago

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

GEORGE M. CLARK

Chicago and the Middle West lost one of its honored, generous, and well-beloved laymen in the death of Mr. George M. Clark from pneumonia on April 5. The funeral was held in the First Congregational Church of Evanston, Ill., of which he was an influential member, and was conducted by the pastor, Rev. Hugh Elmer Brown, assisted by Rev. John R. Nichols and Rev. J. C. Armstrong.

Mr. Clark was born in Westminster West, Vt., June 10, 1841. He came to Chicago in 1864 and was identified with Crerar, Adams & Co. In 1881 he organized the firm of George M. Clark & Co., and for 43 years—down to the end of his life—he was engaged in manufacturing stoves.

Both in the New England Church of Chicago and the First Church of Evanston he was a generous supporter of the larger work of the denomination at home and abroad. For 20 years he was a director of the Chicago Congregational Missionary and Extension Society.

In 1872 he was married to Elizabeth Keep, who, with a daughter, Alice Keep Clark, and a son, Robert Keep Clark, survive him. J. R. N.

ALBERT H. WHIPPLE

Albert H. Whipple, senior deacon of the Village Congregational Church, Whitinsville, Mass., was called suddenly, from apparent good health to the larger life, on March 20, 1924. Of old New England stock, he possessed many of its characteristic virtues, among them an inflexible fidelity to appointed duty. Quiet and unassuming, he had served the church in an official capacity for 29 consecutive years without missing a single communion service—a record of which his associate deacons were unaware until after his death, so modest was he regarding his own accomplishments. His life was lived in the spirit of service, and having entered into rest, his works do follow him.

Events To Come

BOSTON MINISTERS' MEETING, May 5, 10.45 A.M., Pilgrim Hall, Boston. Speaker, Pres. Samuel V. Cole of Wheaton College. Subject: "The Humanities: Their Place and Value." Election of officers.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, May 12, 11 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.
CALIFORNIA (Southern), San Diego, May 12-14.
CAROLINAS (white), Salisbury, N. C., May 2-4.
FLORIDA, Winter Park, April 22-24.
ILLINOIS, Decatur, May 6-8.
INDIANA, Michigan City, May 13-15.
IOWA, Iowa Falls, May 20-22.
KANSAS, Lawrence, May 6-8.
MAINE, Skowhegan, May 6-8.
MASSACHUSETTS, Brockton, May 19-21.
MICHIGAN, Charlotte, May 20-22.
MINNESOTA, Faribault, May 13-15.
NEW HAMPSHIRE, Durham, May 13-15.
NEW YORK, Richmond Hill, May 20-22.
OHIO, Wellington, May 13-15.
RHODE ISLAND, Providence, May 6-7.
SOUTH DAKOTA, Clark, May 15-18.
TENNESSEE (Colored), Knoxville, April 30-May 4.
VERMONT, Woodstock, May 13-15.

Northfield Summer Conferences

YOUNG WOMEN'S CONFERENCE, June 20-28.
WOMEN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE, July 7-14.
CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.
CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.
GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 2-18.
CHRISTIAN ENDEAVOR INSTITUTE FOR MASSACHUSETTS, RHODE ISLAND, CONNECTICUT AND VERMONT, Aug. 18-25.

Missionary Education Conferences

BLUE RIDGE, N. C., June 27-July 7.
ASILOMAR, CAL., July 11-21.
OCEAN PARK, ME., July 1-10.
LAKE GENEVA, WIS., July 25-Aug. 4.
SILVER BAY, N. Y., July 5-15.
SEABECK, WASH., July 25 or 26—Aug. 4 or 5.

Personals

HOLMES, REV. C. E., who recently resigned from Second, Westfield, Mass., has been asked to withdraw his resignation. He has announced that he will temporarily hold his decision in abeyance.

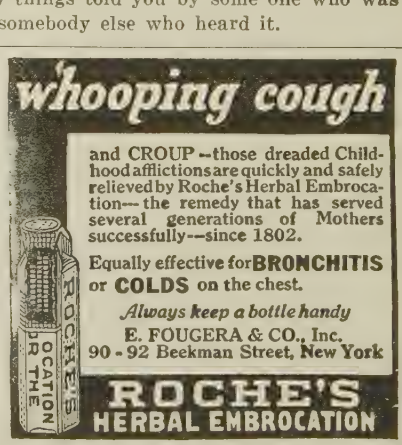
Mother

By Hester Newey

Up to you my human thoughts I send,
Mother, dear! In Heaven, can you know
Of your children's rapture and their pains,
Whether fortune's winds do coldly blow?
Or whether glad delight and deep content
Are theirs? Oh, can you see
Whether Life is filled with peaceful quiet,
And the portion of Earth's joys that theirs may be?
Guarded by the angels, freed from care,
Can you know our thoughts of you, below?
Matters it to you, O Mother Mine,
That your children miss you so?
Fancy paints you beautiful and good.
Thoughts of you will fill the wakeful hours.
Mother, send a token of your love,
Just a tender whisper 'mongst the flowers.
Or on fleck of swallow's wing send us,
Through the vague immensity of sky,
Just a tiny sign of love and cheer,
Just to ease our heartache and our cry.

Hampden Highlands, Me.

Most of the things you think you know are only things told you by some one who was told by somebody else who heard it.


whooping cough
and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.
Equally effective for BRONCHITIS or COLDS on the chest.
Always keep a bottle handy
E. FOUGERA & CO., Inc.
90 - 92 Beekman Street, New York
ROCHE'S
HERBAL EMBROCATION

KEEP YOUR SCALP
Clean and Healthy
WITH CUTICURA

The Second Sunday in May

By Eleanor Leal Wolcott

It is to Miss Anna Jarvis of Philadelphia that we owe the thought of Mother's Day. The conception was hers, but the entire nation picked up her idea with enthusiasm. It spread like the May sunshine in which it was born, and in an incredibly short time was an accepted, established date on our calendar—the Second Sunday in May.

There has never been any prescribed way of observing the day, but from the beginning, it has been the custom to wear a flower in memory of "Mother." At first, no particular flower was worn; later the white carnation was chosen as the most fitting symbol of what a mother means to the world. In it, Love is expressed by fragrance, Beauty, by shapeliness of form, and Fidelity, by the lasting quality of the lovely blossom. Thus, by the setting aside of a day in her honor, by the wearing of a flower in her memory, by the sending of a message of greeting, we try to express our appreciation of a mother's love.

Perhaps the significance of motherhood was never more deeply realized than by those of us who were with "our boys" in France.

"Huh! You look like Ma!" I wheeled at the unexpected words. I am afraid "Ma" would not have been greatly flattered! We were pioneering in those days. At headquarters the only answer to my frantic demands to know what I should need at the camp had been: "We don't know any more than you do; you will have to find out for yourself!" Fondly imagining that I should spend most of the time playing rag-time or chatting with the boys, I had taken only one apron to protect my new "Y" uniform, and, now, after two weeks "K. P." service, it was screaming to be relieved. I was standing on a board to keep my feet out of the three or four inches of mud in the hut, while the rain—the incessant, relentless rain—leaked through the roof on the hopeless little stove. No cooking utensils had arrived from the Paris department, and I was stirring chocolate (save the mark!) in a tin water-pail with a stick which one of the boys had sharpened for me. "You look like Ma." Well, of course I hastened to tell him that the one person in the world of whom I most desired to remind him was his mother. "I b'lieve you do; I bet that's what you came for!" he exclaimed, as though he had made a great discovery, and I assured him that he was quite right.

Always in those "bad, sad, mad" days it was "Mother." "You're a mother, lady: what do you think *she* would want me to do about it?"—"I don't care about any 'Croix de Guerre,'" I remember another saying: "they can keep their badges; all I ask is to get through with it and get home to my mother."

And here comes the great point of Mother's Day. The second Sunday in May is set aside for a beautiful purpose: to tell our mothers what they mean to us, to say, "Mother, I love you!"

I can think of a girl whose mother is standing between her and possible rebuffs every day and all day long. The father—generous hearted though he be—is bluff and not able easily to see any side but his own. Like a kindly veil, the mother draws love and understanding about the two, and there is happiness in the home. Mother's Day is a good time to show appreciation of such loving service.

My own mother used to tell me of a woman who had worn herself wrinkled and old before her time, for her children. They had been well educated, and they had achieved success in life. but they had been too busy succeeding to pay much attention to their mother. They rather took her for granted, I am afraid, until gathered about her bed as she lay dying, they sobbed out their love and recognition: "Mother, what shall we do without you?" And the astonished old woman could only whisper, "Oh, why didn't you tell me this before?" This is the object of Mother's Day—to save us such regret as these sons and daughters must have suffered.

Last year a young friend of mine was graduated from his university with unusual honors. He stood at the head of his classes; his influence over the other men was strong and fine; he was the popular "cheer leader" in the intercollegiate games: he led in athletics: and, on graduating, he was chosen out of more than three hundred competitors for the Rhodes Scholarship. His father received a letter from the president of the university congratulating him on the rare position that his son had taken, and speaking of the pride and love with which masters and fellow-students were following him. But the letter which counted most was the boy's own home letter. "'I want you to know," he wrote to his father and mother, "that I try to appreciate all that you have done for me, and that, whatever I may succeed in doing in the future, I shall owe to you folks at home." This boy's mother will never be tempted to say, "Why didn't you tell me this before?"

When Dwight L. Moody first came to New York he preached in the old Hippodrome. Tier on tier, to the very top, was packed with listeners. There were meetings for business people at seven o'clock in the morning, again at eleven, and so on, all through the day, until late at night. As a little girl, I was taken to one of the early meetings. I can yet see the dense throng and feel the stillness that held the house as Mr. Moody spoke or Ira Sankey's appealing voice filled the great building with "There were ninety and nine that safely lay in the shelter of the fold." I have heard my mother describe an incident which occurred at one of these meetings. A baby in the audience began to cry (I dare say the mother could not

(*Continued on page* 575)

BE SEATED!

—but be sure you have the right chairs!

Special catalog for church and Sunday school

JOHN A. DUNN COMPANY
Gardner, Massachusetts
Boston Chicago St. Paul

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - $5,000 TO $10,000
J. C. DEAGAN, INC.
169 DEAGAN BUILDING, CHICAGO

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd Street, New York

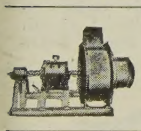
THE HALL ORGAN COMPANY
WEST HAVEN, CONN.
High Grade Pipe Organs
Churches Masonic Halls Residences

BILHORN The Best on Sale | Tell the tale
FOLDING ORGANS
28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.
BILHORN BROTHERS
136 West Lake St. Chicago, Ill.

Style O

Individual Cups

Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.
Thomas Communion Service Co. Box 5 Lima, Ohio.



ZEPHYR ELECTRIC ORGAN BLOWER is known all over the country. Thousands of churches find economy in using them. Write for particulars. THE ZEPHYR ELECTRIC ORGAN BLOWER CO., Orrville, Ohio. Dept. B

MENEELY BELL CO.
TROY, N.Y. AND 220 BROADWAY, N.Y. CITY.
BELLS

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

Make the Summer Count

Ministers, Religious Secretaries, Teachers may use July and August for profitable study.

Two Terms: June 16—July 23; July 24—Aug. 29

Courses in both Seminary and University. Regular credit for completed work.

Expenses reasonable. Write for catalog.

THE CHICAGO THEOLOGICAL SEMINARY
5757 University Avenue OZORA S. DAVIS, President.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIFORNIA
Fifty-Ninth Year Opens August 18, 1924
Prepares men and women for
The Pastorate Social Service
Religious Education Foreign Service
Research
Practical Instruction. Facilities of University of California.
Graduate Degrees. Opportunities for Self Support.
COME TO CALIFORNIA TO STUDY
HERMAN F. SWARTZ, President.

Bangor Theological Seminary

The 108th year opened Sept. 19. Thorough training for ministers and missionaries. Courses leading to degree or diploma. *Special opportunity for non-college men* to gain Seminary equipment and prepare for advanced college standing. For catalogue and information, apply to
WARREN J. MOULTON, President.
Bangor, Maine.

SEA PINES *School of Personality for Girls*
REV. THOMAS BICKFORD, A.M., *Founder*
Outdoor life for training in self-discovery and self-direction. Stimulating ideals of health, responsibility, and Christian influence. One hundred acres, pine groves, 3,000 feet of seashore. Expert tutoring. Athletic, Business, Cultural, and College Preparatory Courses. Arts and Crafts, Corrective Gymnastics. Recreation Camp July and August.
Summer School for advanced students. Training course for councilors.
Miss Faith Bickford, Miss Addie Bickford, Directors
Box V, Brewster, Mass.

YALE DIVINITY SCHOOL
Research and Training in Five Departments:
(1) Pastoral Service.
(2) Service in the Foreign Field.
(3) Religious Education.
(4) Practical Philanthropy.
(5) History and Philosophy of Religion.
Open on equal terms to students of all Christian bodies.
Degrees of M. A., B.D. and Ph.D., may be obtained by students.
For catalogue, address Dean Chas. R. Brown, New Haven, Conn.

WALNUT HILL SCHOOL
15 Highland Street, Natick, Mass.
A College Preparatory School for Girls. 17 miles from Boston. 46 Acres. Skating Pond. Athletic Fields. 6 Buildings. Gymnasium.
MISS CONANT, MISS BIGELOW, Principals

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

287 Fourth Ave., New York City

Honorary Moderator, President Calvin Coolidge
Moderator, Rev. Rockwell H. Potter, Hartford, Ct.
Secretary, Rev. Charles E. Burton, 287 Fourth Ave., New York
Associate Secretary, Rev. Frederick L. Fagley, 287 Fourth Ave., New York
Treasurer, Franklin H. Warner, 287 Fourth Ave., New York
Chairman Executive Committee, Rev. Charles F. Carter, 40 Kenyon St., Hartford, Ct.
Chairman Nominating Committee, Rev. Robert W. Gammon, 19 So. La Salle St., Chicago.

Corporation for the National Council

Chairman, Rev. Rockwell H. Potter, Hartford, Ct.
Secretary, Rev. Charles E. Burton, 287 Fourth Ave, New York.

Chartered to administer trust funds for Con gregational churches, organizations and causes.

The Corporation holds the Pilgrim Memorial Fund and other trusts aggregating on Jan. 1, 1924, $4,389,891.48.

For information address the Secretary.

COMMISSIONS OF THE NATIONAL COUNCIL

The Commission on Missions

287 Fourth Ave., New York City

Chairman, Rev. Lucius H. Thayer, Portsmouth, N. H.
Recording Secretary, Rev. John A. Holmes, Lincoln, Neb.
Secretary, Rev. Charles E. Burton, *ex officio,* 287 Fourth Ave., New York.
Secretary of Promotion, Rev. William S. Beard, 287 Fourth Ave., New York.
Associate Secretary, Rev. James E. McConnell, 287 Fourth Ave., New York.
Financial Secretary, Rev. John L. Kilbon, 289 Fourth Ave., New York.

Charged with co-ordinating the administration of the Missionary Societies in the interest of economy and efficiency and with promoting the common appeal under the Apportionment for benevolent contributions.

For literature and information address the Commission on Missions.

The Commission on Evangelism and Devotional Life

287 Fourth Ave., New York City

Chairman, Rev. William Horace Day, Bridgeport, Ct.
Executive Secretary, Rev. Frederick L. Fagley, 287 Fourth Ave., New York.
Assistant Secretary, Miss Ella G. Sparrow, 287 Fourth Ave., New York.

This Commission serves as a co-ordinating agency in the work of evangelism and the culture of the devotional life among the churches.

For literature and additional information address the Commission on Evangelism.

(NOTE—Correspondence relating to the work of the following Commissions should be addressed to the Chairmen.)

Commission on International and Inter-Racial Relations and the Near East

Chairman, **Rev. J. Percival Huget,** 244 Decatur St., Brooklyn, N. Y.

Commission on Interchurch Relations

Chairman, **Rev. Frank K. Sanders,** 25 Madison Ave., New York.

Commission on Recruiting for Christian Service

Chairman, **Rev. E. Bourner Allen,** 400 Lake St., Oak Park, Ill.

Commission on Social Service

Chairman, **Mr. John Calder,** Lexington, Mass.

Commission on Law Enforcement

Convener, **Rev. Walter A. Morgan,** 1841 Irving St., N. W., Washington, D. C.

Commission on Men's Work

Chairman, **Rev. Orville A. Petty,** Chapel St. and Sherman Ave., New Haven, Ct.

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

19 So. La Salle Street, Room 1312, Chicago, Ill.

G. W. Nash, President

Officers of the Board of Trustees

Henry Churchill King, Chairman
John R. Montgomery, Vice-Chairman
John R. Bennett, Secretary
Central Trust Company of Illinois, Treasurer, 123 W. Monroe St., Chicago.

Established by the National Council to make available for the colleges the resources of the denomination in fellowship and money.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Treasurer, Frederick A. Gaskins
Assistant Treasurer, Harold B. Belcher

Corresponding Secretaries	*Associate Secretaries*
Rev. James L. Barton	Rev. D. Brewer Eddy
Rev. Cornelius H. Patton	Rev. Ernest W. Riggs
Rev. William E. Strong	

Editorial Secretary, Rev. Enoch F. Bell
Acting Candidate Secretary, Mark H. Ward, M.D.
Assistant Secretary, Rev. Charles Ernest White
Secretary N. Y. District, Rev. William Scudder, 287 Fourth Ave., New York City
Sec'y Interior District, Rev. Wm. F. English, Jr., 19 So. La Salle St., Chicago
Sec'y Pacific Coast Dist., Rev. Henry H. Kelsey, Phelan Bldg., San Francisco

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. Frank L. Moore, Secretary of Missions
Miss Miriam L. Woodberry, Sec'y Woman's Dept.

Charles H. Baker, Treasurer

State officials represent all Home Mission interests. Nineteen self-supporting state societies are federated with the National Society.

CONGREGATIONAL CHURCH BUILDING SOCIETY

287 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Editorial Secretary

Charles H. Baker, Treasurer

Aids by grants and loans in building churches and parsonages. In seventy years it has helped to build 5,343 churches and 1,473 parsonages.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

289 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. W. Knighton Bloom, Extension Secretary
Charles H. Baker, Treasurer

Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

AMERICAN MISSIONARY ASSOCIATION

Central Office: 287 Fourth Ave., New York City

Rev. A. F. Beard, Honorary Secretary and Editor
Rev. George L. Cady
Rev. Fred L. Brownlee — Corresponding Secretaries
Rev. Samuel Lane Loomis, Associate Secretary
Miss Lucy B. Crain, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Bureau of Woman's Work
Irving C. Gaylord, Treasurer

District Secretaries

Rev. A. V. Bliss, 14 Beacon St., Boston
Rev. F. N. White, 19 So. La Salle St., Chicago
Rev. G. W. Hinman, 423 Phelan Bldg., San Francisco.

Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Chinese, Japanese; also in New Mexico, Utah, and in Porto Rico and Hawaii.

THE PILGRIM MEMORIAL FUND

100 East 42d St., New York

A permanent Tercentenary Memorial Fund now being raised, with a minimum objective of $5,000,000, held in trust by the Corporation for the National Council, the income used to endow the Annuity Fund for Congregational Ministers by providing funds to supplement the ministers' annual payments toward old age annuities.

Rev. Charles S. Mills, General Secretary
William T. Boult, Financial Secretary

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

100 East 42d St., New York

A sound, scientific, contributory system of old-age pensions, for the Congregational minister, affording also protection for disability and the defense of his family in case of his untimely death; endowed by the income of the Pilgrim Memorial Fund.

Rev. Charles S. Mills, General Secretary
William T. Boult, Treasurer

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

100 East 42d St., New York

Conserves the welfare of the ministry by making modest grants to meet the needs of aged ministers, or their widows and children.

Rev. Charles S. Mills, General Secretary
William T. Boult, Treasurer

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY

Congregational House, Boston, Mass.

Aids churches desiring pastors or pulpit supplies, and Congregational ministers seeking pastorates. Maintained by the Congregational Conferences of New England. Rev. Arthur J. Covell, *Sec'y,* Rev. Watson L. Phillips, D.D., *Chairman.*

CONGREGATIONAL EDUCATION SOCIETY

Congregational House, Boston, Mass.

Rev. Frank M. Sheldon, General Secretary
Rev. A. E. Holt, Social Service Secretary
Rev. Herbert W. Gates, Missionary Education Sec.
Rev. Harry T. Stock, Student and Young People's Secretary

Arthur J. Crockett, Treasurer
Miss Mary E. Clarke, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service, Missionary Education, Student and Young People's Work; aids Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

CONGREGATIONAL PUBLISHING SOCIETY

(The Pilgrim Press)

Organized and conducted in the interest of the denomination for the publication and distribution of *The Congregationalist,* church school equipment, quarterlies, lesson text-books, teachers' magazines, children's and young people's weekly papers, and books for home and church use, with bookstores at Boston and Chicago.

Rev. Charles R. Brown, D.D., President
Rev. Frank M. Sheldon, D.D., General Secretary
Sidney A. Weston, Ph.D., Editor and Business Manager
Rev. William E. Gilroy, D.D., Editor of *The Congregationalist*
Arthur J. Crockett, Treasurer
14 Beacon Street, Boston, Massachusetts
19 So. La Salle Street, Chicago, Illinois

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 508 Congregational House. Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 So. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas. Miss Mary D. Uline, Home Secretary.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. C. Blasdale, Treas., Mrs. H. S. Ranney, Exec. Sec.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y.; Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION, Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

Massachusetts Societies

MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Acting Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Ziegler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

Connecticut Societies

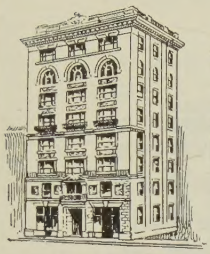
THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

(*Continued from page* 573)

have come if she had not brought the child). The young woman tried desperately to hush it, but in vain. The wails soon drowned Mr. Moody's voice, and he was obliged to pause. The crowd turned toward the small offender and exclaimed impatiently; but as the poor woman hurried past the pulpit to a side door, Mr. Moody said gently but so distinctly that his voice penetrated to the highest gallery, "God bless the mothers!"

American Congregational Association



owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Incorporated 1829 **Boston** Reorganized 1922

Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institution at 507 West Street, New York City.

Loan Libraries ($25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* ($1.00).

Shipwrecked and destitute seamen aided.

SUPPORTED by contributions and legacies.

JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.

CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

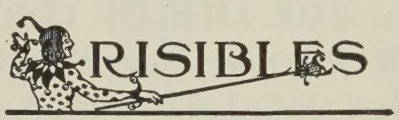
National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

"Elijah" in Boston

Once again the churches have combined through the Greater Boston Federation of Churches to present a great religious production. This time it is the opera, *Elijah,* to be presented at the Boston Opera House, May 16, 17, 18, as the climax of Boston's first music week. Choruses aggregating nearly one thousand singers are rehearsing weekly under the best conductors New England can supply. Soloists of wide reputation and known to the concert platform and opera stage have assumed the title rôles, and several hundred young people drawn from churches and the Y. M. C. A. and Y. W. C. A. have enlisted in the draamtic chorus to carry out the action of the opera largely in pantomime. Mr. Wellington Smith will sing the title rôle of Elijah, Mr. Rulon Y. Robison takes the part of Obadiah, Mrs. Alvan T. Fuller, wife of the Lieutenant-Governor of Massachusetts, will sing the part of the prophetess, and Mrs. Lucy May Van De Mark is to be the widow of Zerepath. Clara Killius as the sister, and Nora Frances Burns as the Messenger angel complete the six principal characters.

Mr. William Dodd Chenery, director of the production, comes from Springfield, Ill. He has been presenting Biblical operas for thirty years and has gained the reputation of always scoring a financial and artistic success. The assistance of hundreds of Boston school children under the direction of the music supervisor, Mr. John O'Shea, has been offered, and many of the seats in the upper gallery will be occupied by child singers.



Mrs. A.—"Did you catch your husband flirting?"

Young wife—"Yes I did; the very first time he tried it."—*Judge.*

"Oh, yes," said Mrs. Gadgett, proudly, "we can trace our ancestors back to—to—well, I don't know exactly who, but we've been descending for centuries."—*Boston Transcript.*

Little Edna (seeing mother's new evening dress just arrived)—"Oh, mamma, how lovely! Will you wear it tonight?"

Mother—"No, dear, not tonight. This is for when ladies and gentlemen come to dinner."

Edna—"Oh, mamma, let's pretend just for once that papa's a gentleman."—*New York Globe.*

Bella—"Dick's awfully poetical. When I accepted him he said he felt like an immigrant entering a strange country."

Donna—"Well, so he was!"

Bella—"An immigrant? Why?"

Donna—"Wasn't he just 'landed?'"—*London Mail.*

"Why have I never married?" The confirmed bachelor repeated a leading question. "Well, once upon a time in a crowd I trod on a lady's gown. She turned, furiously, beginning: 'You clumsy brute!' Then she smiled sweetly and said, 'Oh, I beg your pardon. I thought you were my husband!'"

One of those international dopesters who is always running into the office with an inside tip on the latest development which is going to happen in Europe within 24 hours, if not sooner breezed in yesterday afternoon to remark that the German situation had been settled.

"They have discovered that the German mark has finally hit the bottom," he explained.

"And how have they discovered that?" drawled the weary editor.

"A Scotchman was discovered using a mark for a tip," he answered.—*Boston Globe.*

The Congregationalist

Continuing
The Recorder and *The Advance*

May 1, 1924

Vol. CIX No. 18

Copyright, 1924
All rights reserved

By the Congregational Publishing Society.
Entered at the Post Office in Boston as second-class matter.

The Congregationalist (1849) succeeds *The Recorder,* founded, 1816; *The Advance,* 1867. Published every Thursday, by The Pilgrim Press, at 14 Beacon Street, Boston. Composition by Thomas Todd Co.

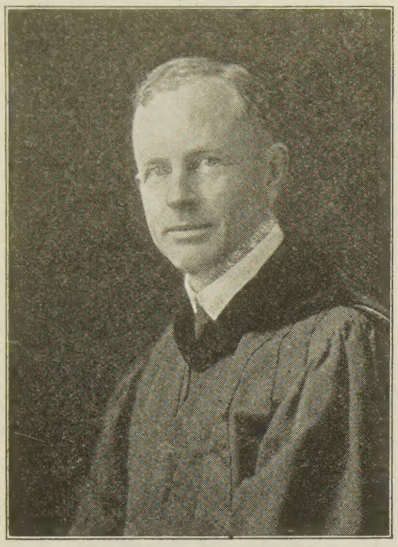
RATES: Single subscription, $3.00 a year; in Church Clubs and to ministers, $2.75. Foreign postage, $1.00. Canadian postage, $.50 a year. Subscriptions must be paid in advance. REMITTANCES: Make payable to *The Congregationalist.* Acknowledgement will be made by change of date on the label. CHANGE OF ADDRESS: *Both old and new address must be in our hands two weeks before the change is to go into effect.* Current copies at the Pilgrim Press Book Store, 14 Beacon Street, Boston, and 19 So. La Salle Street, Chicago, and at our depository, 156 Fifth Avenue, New York City. Single copies, 10 cents. Address: *The Congregationalist,* 14 Beacon Street, Boston, Mass., or 19 So. La Salle Street, Chicago, Ill.

Contents

The Editorial Outlook 547
Editorial—The Federal Council Opposes Japanese Exclusion 548
A Question of Principles
Leadership in Congregationalism
England's Recognition of Russia
Faith—A Sermon, *by Charles E. Jefferson* 551
Reform Movements in New York, *by Frederick L. Fagley* 553
The Parable of the Builder of Bridges 554
The Aims of Labor: A Reply to Paul Blanshard 555
Our "Camino Real"—Holding Congregational Property to Congregationalism 556
I have a Rendezvous With Life, *by Arthur B. Patten* 556
The New Era in Religious Education, *by Harold B. Hunting* 557
Young People's Society in May, *by Harry Thomas Stock* 557
How One Minister Reacts to the Indiana Survey, *by F. W. Stephenson* 558
The Coming of the Educational Pastor, *by Erwin L. Shaver* 559
Safeguarding the Ministry, *by Charles S. Mills* 560
A Reverie for Mother's Day, *by Claude Allen McKay* 560
The Editor's Bible Class—Topical Studies in the Bible—Comment on the International Uniform Sunday School Lesson 561
Among the New Books 562
Our Readers' Forum 563
With the Children—Why Song Sparrows Sing, *by Marian Willard* 564
Our Invalid Parish—Half-Sick, Half-Well 565
Closet and Altar 565
Comment on the Christian Endeavor Prayer Meeting Topic 565
News of the Churches 566
Mother, *by Hester Newey* 572
The Second Sunday in May, *by Eleanor L. Wolcott* 573
"Elijah" in Boston 575

LATEST PUBLICATIONS

THE HUMAN SIDE OF HAWAII



By Rev. Albert W. Palmer

Pastor of Central Union Congregational Church, Honolulu

The book is of extraordinary timeliness and importance just now, as throwing light on our relations with Japan. Hawaii is one of the most extraordinary social experiment stations in the world. Here meet and mingle the most diverse races under favorable conditions for co-operation. Mr. Palmer interprets all this to us, with loving sympathy, shrewd intelligence and kindling imagination. After an historical survey teeming with romance and heroism, the author discusses the outstanding racial, educational and industrial problems. He declares that current history in Hawaii is just what H. G. Wells declares all human history to be, "a race between education and catastrophe."

Profusely Illustrated. Price $2.00

RELIGION IN ART SERIES

A: THE LIFE OF CHRIST

By Professor Albert E. Bailey

A course which furnishes a unique approach to the study of the Gospels, bringing home to the pupil with unusual freshness and power, the spiritual and emotional values of the Great Life. The set of one hundred pictures takes the place of Professor Bailey's well-known text-book, ART STUDIES IN THE LIFE OF CHRIST, which could not be reprinted at this time on account of the expense. The pictures are attractive half-tones, similar to the "Perry" or "Brown" reproductions. On the back of each picture are printed historical and artistic notes, with questions as to the religious significance. With each set comes a fourteen page pamphlet by Professor Bailey, entitled HOW TO STUDY A PICTURE. **Price $2.00**

The pictures may also be purchased separately, any selection of 50 for $1.00, or 10 for 25 cents.

THE CONGREGATIONAL QUARTERLY

for April 1924

Our stock of this new organ of British Congregationalism for the second quarter of the current year has just arrived. It contains a number of articles of great general interest, such as: John Henry Jowett, by John Loosmore; Can a Business Man be a Christian? by W. T. Carter, Manager of the Keystone Clothing Company; Paul as the Interpreter of Jesus, by C. H. Dodd; A Spasmodic Poet, by James Moffatt; The Spiritual Meaning of Modern Criticism, by C. J. Cadoux. Also an article on the American Scene, by our own J. Edgar Park. **Price 75 cents**

AT YOUR SERVICE

The Congregational Publishing Society

(*The Pilgrim Press*)

14 Beacon St., Boston
156 Fifth Ave., New York
19 S. La Salle St., Chicago